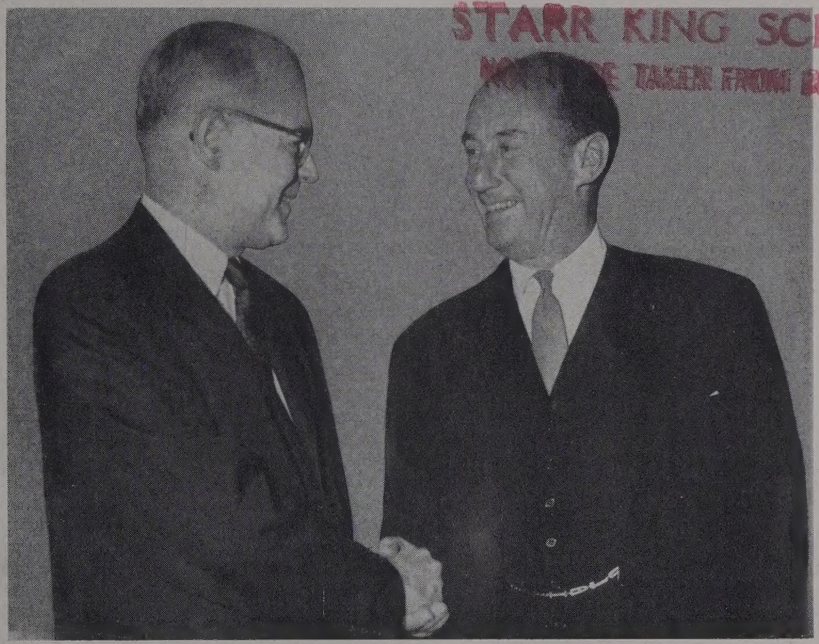
THE UNITARIAN REGISTER

MARCH 1959 40 CENTS

LIBRARY
STARR KING SCHOOL
NOT TO BE TAKEN FROM BUILDING



Adlai E. Stevenson Arrives to Deliver Davies Memorial Address

Starr King School
for the Ministry
2441 LeConte Ave.
Berkeley 4, Calif.
12/59

The Political Relevance of Moral Principle

By ADLAI E. STEVENSON

ONCE MORE THE EARTH TURNS

By Jack Mendelsohn, Jr.

CUBAN FREEDOM AND AMERICAN POWER

By Charles S. Stephen, Jr.

A CASE FOR MERGER

By Irving R. Murray

A CASE AGAINST MERGER

By Walter Donald Kring

OPEN FORUM

MOST URGENT TASK IN PREPARATION FOR MERGER IS FRAMING OF A NEW DECLARATION OF PURPOSE

To the Register:

From time immemorial, men have sought a basis for a universal church which could unite all men. They have sought it in ideas and have organized competing "universal" churches around mutually exclusive ideologies. Their competing claims have canceled each other out.

They have not found the universal base, for they have sought it in the wrong place. It must be based, not upon the ideas of one man or one age, but rather rooted in human nature itself, in the truth-hungry soul of man and in his finite but free spirit which will ever press onward in the search for higher approximations of universal truth. Here is a universal base for what one day may become a universal fellowship.

Our free churches today possess such a base and need to prepare themselves for a tremendous upsurge of interest and growth in the years ahead. The twenty-first century, if man survives, will be characterized by universalism: the universal validity of the scientific method and knowledge; a universal community of nations; universal citizenship for all men without respect for sect, class, nation, faith or race; and, I dare believe, an ever-growing free, universal church and faith. It is this whose pathway today's Unitarian-Universalists are called upon to prepare.

The first step of preparation must be for the liberal church movement to pull itself together, and to organize and focus its energies. It is from the standpoint of this challenge that I consider the question of Unitarian-Universalist merger. Will the proposed merger strengthen or handicap us for the enormous responsibility and tasks before us? My conclusion is that it can immensely strengthen us; that failure to meet the challenge to merger would divide and demoralize us; and that therefore merger is not only possible, but imperative!

It is possible primarily because Unitarians and Universalists today have almost identical religious views. Both have become churches of the free spirit, proud of their Judaeo-Christian inspiration and origins, but no longer limited to it. Perhaps their most urgent task, one which the Merger Commission seems to have by-passed, is the framing of a new *Declaration of Purpose* to replace their somewhat outmoded statements and adequately reflect the new common ground upon which they stand. Such a declaration will be required in the new by-laws if merger is voted, so should we not at once begin to try to state it? For the sake of provoking discussion, may I suggest both a new name and declaration of purpose, for whatever they may be worth:

PURPOSES AND OBJECTIVES

The member churches of The American Association of Unitarian Universalist and Other Liberal Religious Congregations unite:

1. To strengthen each other in the free search for truth as the foundation for religious fellowship;
2. To cherish and disseminate the universal truths taught by Jesus, Isaiah, Buddha, and other great religious prophets, found in the scriptures of all of the world's great faiths, and in noble writings both ancient and modern, and often summarized as "love to God and love to man;"
3. To organize new churches and fellowships for the extension of Unitarian Universalism's free faith upon this continent and in other lands;
4. To encourage and maintain understanding, co-operation, and friendly liaison with religious liberals of all faiths at home and abroad;
5. To affirm, defend, and promote the supreme worth of every human personality;
6. To mobilize the energies and ideals of its member groups in the service of a just society and a world community united from brotherhood and peace.

The association recognizes that its constituency is congregational in polity and that individual freedom of belief is inherent in the Unitarian Universalist tradition. Nothing in these purposes shall be construed as an authoritative test.

Does this statement in any measure represent a consensus of present Unitarian and Universalist views? If not, how can we improve upon it and strengthen it? Is not this, in a real sense, the nub of the merger question? If so, let us not hesitate to come to grips with it.

Other factors which seem to me to favor merger are our identical religious education programs and curricula, our use of the same hymns and services of worship, and the already accomplished merger of our youth.

Finally, I am for merger because I am convinced that Unitarian and Universalist churches need each other. A frequent argument against merger among Unitarians is that most Universalist churches are so small in numbers and resources that they would tend to hold us back, drag us down. They'd be a burden. I suspect the Universalist churches, though small, have more strength than we may think. But if they are weak, then all the more reason for merger. They need us! If the Universalist churches need help, let us mobilize to provide it. If they are desperate, let us make haste.

Merger will be difficult, both before and after, but it is a task which must be accomplished, if not by this then by the next generation. Why not get busy with it, and carry it through to success and to a greater free church tomorrow? — DONALD HARRINGTON, *New York, N.Y.*

To the Register:

On the matter of the merger, we have had many meetings and much general discussion, which is as it should be in a thoroughly democratic organization. I have been appalled, however, by the trivial nature of many of the arguments both for and against merger and by the emphasis which the discussion has involved. It is in the spirit and practice of both Unitarians and Universalists that congregational polity is the best guarantee of freedom of conscience, and it is inconceivable that any joint action of the two would abridge this grass roots freedom. This being so, merger carries no threat to men and women of good will.

But in the discussion, both oral and written, the arguments have, to a distressing degree, turned toward the past, to previous attempts at union, to the honorable traditions involved in the names, to possible dislocations, however minor, that merger might bring to established ways of life. This when we stand in what in all sober truth is the greatest crisis in the recorded history of man; when the desperate need is for a little space of time in which we may curb and ultimately abolish nuclear arms and finally war itself. This task calls for a world-wide sympathy without artificial boundaries of race, language or religion, a true brotherhood that can work out, in the pitifully short time available, a rational and just solution to these overhanging problems.

In the presence of a greatly advertised revival of the letter of religion without the spirit and the menace of national leaders with the violent provincialism of the neolithic age, for liberal religion to stand still and waste time on trivial points of procedure is criminal. Let us pool our strengths and find unity and purpose in attacking the problems before us. Our tasks lie ahead, and we cannot in good conscience fritter away our powers in multitudinous trivia with our eyes on the past. When the good fight has been won, we can indulge in that luxury. — FRANK W. WEYMOUTH, *Los Angeles, Calif.*

THE UNITARIAN REGISTER
25 Beacon St., Boston 8, Mass.

Please send me .... additional copies of the current issue at 40¢ each.

Please send the Register for one year, as my gift, to

Name ..... Address .....

Please enter my subscription, starting with the next issue, at ☐ $4.00 for one year, ☐ $7.00 for two years, ☐ $10.00 for three years.

I enclose $ .....

NAME .....

ADDRESS ..... CITY ..... STATE .....

Why do future ministers need to welcome Mikoyan?

To the Register:

On January 10, students of the Starr King School for the Ministry appeared at the San Francisco airport with a welcome sign for Mr. Mikoyan. The sign was torn down by demonstrating Iron Curtain refugees. One of the sign bearers, the president of the student body, was quoted as saying, "It seems to me we have as much right to welcome Mikoyan in a spirit of brotherhood as these hundreds here to demonstrate against his arrival."

Mr. Mikoyan's visit may be of value in lessening political tensions between the two powers. There is no doubt that every possible approach must be tried to stabilize world conditions. A visit such as Mr. Mikoyan's may perhaps prepare the way for a *rapprochement.*

I agree with our President who, disturbed by the demonstrations, pleaded with the refugees to behave themselves. He did not ask for a warm welcome, he asked merely for restraint. Compare the President's plea with the visitor's reaction to the demonstrations as quoted by the newspapers: "It is said there has to be freedom. We stand for freedom. But we stand not for freedom for hoodlums but for freedom from hoodlums."

Our young Unitarians, earnestly desiring to do their bit for peace and brotherhood, tried to show our distinguished visitor that those uncouth and unwashed disturbers of the peace and their irresponsible and pathetic demonstrations do not really represent America. And, indeed, they do not. They are a tragic reminder of bare-fisted attempts to throw off a tyranny unprecedented in its brutality; and of Russian tanks bringing "peace and order" to Budapest, while we had to stand idly by because an intervention could have precipitated a nuclear holocaust.

While visiting our country, Mr. Mikoyan should be accorded every courtesy and help by government officials, diplomats, and politicians. That's their job. But I cannot see why my fellow Unitarians, especially future Unitarian ministers, should go out of their way to welcome a high official of a government that stands for total un-freedom, that has corrupted all the values Unitarian religion stand for, and whose frank aim is to disrupt and ultimately to subdue free society. — MRS. GERALD REED, *Milwaukee, Wis.*

Little Rock Unitarians like Bagdikian article

To the Register:

Members of the Little Rock Unitarian Fellowship read with interest the recent article in the *Register,* "Little Rock: Plight of a Fellowship." Ben Bagdikian expressed better than we could the rigidity of community attitudes, the immobility of its leadership, and the isolation of liberals. We commend the author and the *Register* for a perceptive job of reporting.

Many Unitarians elsewhere have inquired as to what our group was doing about the Little Rock school problem. Individually, our members have exerted a liberal influence in their professional, civic, and cultural organizations and have been active in the Community Council, the Urban League, the Council on Human Relations, and the Women's Emergency Committee to Open Our Schools. This despite their personal vulnerability as teachers, public employees, and business men.

As a fellowship, we have been less influential and active than we would like to be. Of course, we participated with other churches in the day of prayer and in the High School Student Scholarship Fund, and we were hosts to a meeting of the students themselves to discuss ways of re-opening the public high schools. While we are renting our building from an American Legion post, it is on a month-to-month basis only since we refused to sign a lease that contains a clause excluding non-Caucasians.

Mr. Bagdikian pointed out what we feel to be our major limitation as a group: until we can get a minister, our community influence will be limited. We need a minister to interpret Unitarians to the public, to represent us in contacts with other churches and community leaders, and to speak out as a liberal minister with the assured support of his congregation. While little is to be gained by militant public statements from an unorthodox religious minority, an effective liberal minister can be a very helpful influence in our community. We hope to find one soon.

Unitarians elsewhere, however, should not waste their concern on us. For while Little Rock is currently a focal and critical area, the problem exists in one form or another in communities throughout the nation. Unitarians elsewhere, who may have far more influence on political leaders at all levels than we do, can play a correspondingly more effective role in solving "the Little Rock problem" for one and all. — S. J. FIELDS, *Little Rock, Ark.*

Reader 'sick and tired' of 'Mrs. Blanshard's Line'

To the Register:

I cherish the *Register* more than any other publication I read. But I am sick and tired of the anti-Nixon, pro-partisan Democrat line that Mrs. Blanshard puts out in her column.

When she starts some continual criticism against Reuther, Hoffa, and that master of gutter campaigners (who is rivaled only by the late senator from Wisconsin), H. S. Truman, I'll find myself at ease with the *Register* and her column. I'm delighted with Mrs. Blanshard's writing except when she spills over into ADA-type attacks on the GOP and its most distinguished leaders.

Let the *Register* inspire others than members of the ADA to action for the good of mankind. . . . Or — if this is not possible — surely there is a Republican Unitarian in Washington who could also have a *Register* column.

Unitarians believe in fair play and if "equal space" within the pages of the *Register* is necessary to get it, let's have it. — PROF. R. H. BAYES, *Sondrestrom, Greenland.*

THE UNITARIAN REGISTER

Founded 1821 as The Christian Register

VOL. 138, No. 3 **March 1959**

COVER: Russell Baird Adams, chairman of the Davies Memorial Committee, welcomes Adlai E. Stevenson in Washington, D.C., where Mr. Stevenson delivered the first Davies memorial address January 18 in Constitution Hall before an audience of 4,000. Text of address on page 9.

Open Forum 2

Editorials 4

Frankly Speaking 5

A CASE FOR MERGER: By Irving R. Murray 6

A CASE AGAINST MERGER: By Walter Donald Kring . . . 7

Thoughts for Meditation 8

THE POLITICAL RELEVANCE OF MORAL PRINCIPLE: By Adlai E. Stevenson 9

ONCE MORE THE EARTH TURNS: By Jack Mendelsohn, Jr. 14

CUBAN FREEDOM AND AMERICAN POWER: By Charles S. Stephen, Jr. 15

Books and Ideas 16

The Bookshelf 18

News of the Unitarian World . . 19

The Regions 22

The Churches 22

A Unitarian Abroad 24

The Fellowships 25

The Ministry 25

A Unitarian in Washington . . 26

The Laity 27

Behind the News 28

ADVISORY COMMITTEE: Ben H. Bagdikian, Providence, R. I.; Berkeley B. Blake, Santa Barbara, Calif.; Edward C. Bursk, Cohasset, Mass.; W. Wallace Bush, Duxbury, Mass.; Raymond C. Hopkins, Brockton, Mass.; Elizabeth Johnson, Los Angeles, Calif.; Edwin A. Lane, Audubon, N. J.; Malcolm R. Sutherland, Jr., Milton, Mass. (chairman).

MANAGING EDITOR and News Editor, Vic Bovee. Assistant Managing Editor, Judith Quinn. Assistant to the News Editor, Robert B. Johnson. Business Manager, Paul Letteney. Circulation Manager, Mary Browning.

Member, Associated Church Press.

The American Unitarian Association is not necessarily in agreement with the views expressed in the publication. They are published in order to stimulate free discussion and full inquiry.

Address all inquiries to *The Unitarian Register,* 25 Beacon Street, Boston 8, Mass.

THE UNITARIAN REGISTER. Published monthly (except months of August and September) by the Division of Publications, American Unitarian Association, 232 Summer Street, Boston, Mass. Editorial and executive office, 25 Beacon Street, Boston 8, Mass. Second-class mail privileges authorized at Boston, Mass. Subscription, U. S. and possessions, and Canada, $4.00 a year, $7.00 two years, $10.00 three years; foreign $5.00 in American money; single copies, 40 cents.

Copyright 1959 by the American Unitarian Association, a coöperating member of United Unitarian Appeal. All rights reserved. Printed by Beckler Press, Inc., Boston, Mass., U.S.A.

EDITORIALS

Editorials express the opinions of the individual editorial writers

THE CONQUEST OF INNER SPACE

Each time I read of the murder of one of its citizens by the state, I am reminded of the immorality of capital punishment.

It is time serious attention be given to the outmoded concept of crime and punishment. In the matter of crime, we have advanced little from the time of Moses and his idea of an eye for an eye and a tooth for a tooth. If it is irreligious, immoral, and criminal for one individual callously to take the life of a fellow man, how increasingly wrong it is for the state to take human life. The idea of fitting the punishment to the crime in an effort to discourage crime is somewhat naïve; most slayings are impulsive rather than carefully planned acts, such as a nation preparing for war — defensive war, of course.

If our motivational research boys on Madison Avenue could be drawn away from their lucrative trade of selling pills and presidents long enough to study crime and punishment, humanity would be the richer and wiser. We are generally aware of many reasons for crime, but we need a thoroughgoing study of the field. From such a study, we should derive valuable information which might greatly change humanity and government.

Along with such a study should be one of the idea of sin, which is so closely associated with crime as to be part and parcel of our behavior patterns. As in the area of ethics, it is difficult to make such a study, for it invades the domain of religion — a domain generally considered taboo to "the profane." Modern sociologists, however, realize that many of man's problems — both as individuals and as states — are so interwoven with religion as to make a valid study of individual and social behavior impossible without a critical study of religion.

Certainly religion should be the strongest motivational drive affecting man, and if it is not, there is something wrong with one or the other — or both. The same thing can be said for patriotism, or any other of man's loyalties. The matter of conflicting loyalties is, perhaps, the greatest dilemma confronting modern man and is the chief source of his anxiety, insecurity, and frustration. Since religion plays such a paramount role in man's life, it must be restudied in terms of the mental health and survival potentialities of mankind.

The idea of the separation of church and state is central to the idea of democracy, but when it comes to the question of whether man is to survive as a species, there can be no separation of any areas of life which seriously affect the behavior of man. To close any door in the face of critical inquiry is to run a risk we are scarcely in a position to take. Therefore, if institutional religion is to be taken seriously by modern man — a matter not at all resolved — it must square with the best of our knowledge concerning the individual and the group. If we are agreed that all such institutions are creations of man, our problem should not be too great. But that is by no means an opinion upon which there is unanimity. To those who believe that churches are so special as not to have been created by man, there could be no study of church by man.

As America drives toward economic collapse in the efforts to conquer outer space, its citizenry is driving toward emotional or, if you prefer, "spiritual" collapse because of its inability to conquer inner space. The chances of the nation succeeding would appear to be greater than that of its citizens.

Yet, the insecurity, anxiety, and frustrations of the nation are merely those of the individual writ large. The attitude of the nation in the world community is the attitude of the citizen in his own community. The fear of communism in the world community is the fear of the southerner of the Negro in the community. Bombing Hiroshima or a synagogue in Atlanta belong to the same order of insanity and unreality, and the motivations are identical. Calling out of the National Guard in Little Rock by Faubus belongs to the same problem-solving irrationality as President Eisenhower's calling out the paratroopers. Judgment values are established in terms of where you are sitting to see the show. Neither provides an answer.

America can survive as a nation without conquering communism or outer space, but her citizens cannot survive unless and until they conquer inner space — which is to say, themselves. This is the real conquest today and one which involves all mankind.

J. RAY SHUTE

A VITAL WATCH

Early this year, the five million people of Greater Chicago lost one of the competitive channels of communication through which they receive facts and ideas about the world in which they live. Their loss was signified by the sale of the *Chicago Daily News* to Field Enterprises, Inc., publisher of the *Chicago Sun-Times*. A little more than two years ago, Chicago had four competing newspaper publishers. Now it has two.

What has happened in Chicago is but a reflection of a national trend. The national total of daily newspapers has sunk from a high of 2,600 in 1909 to fewer than 1,760 in 1959. Today more than 90 per cent of American cities are without competing newspapers. The trend toward monopoly in newspaper ownership is hardly offset by the rise of radio and television stations, since many broadcasting outlets are linked to newspaper corporations and few of them voice their own editorial ideas.

The decrease in independent channels of communication necessarily means a greater concentration of control over the flow of information and opinions. At the same time, there has been an ever-widening suppression (at the source) of information about public business, as broad areas of governmental activity have been secreted under the tent of military security. One example of the baleful effect of these two trends — the suppression of information and the monopolization of the channels of communication — has been noticeable in the lack of adequate data on radioactive fall-out and the absence of any real mass media debate on atmospheric radiation's fateful potential.

With the means of public enlightenment becoming less diversified and less free, there is a growing need for watchfulness by citizens. Several years ago Robert M. Hutchins proposed a privately-endowed national press commission to study and report on the performance of newspapers. Such a project never has been launched. But its function could be at least partly fulfilled by volunteer community commissions organized by alert, informed citizens who would take the press to task when it fails to measure up to its obligations.

Here is a vital task waiting for people with initiative to come forward.

JOHN LOFTON

FRANKLY SPEAKING

GROWING IN SPIRITUAL VISION

We have been talking lately about the explosive growth of our denomination; and it is true that in the last ten years it has expanded more than in any previous decade in its history. It is not only conceivable, but very probable that in the next decade our increase in membership and the establishment of new groups will far exceed the record that we have achieved.

Maybe this is undue optimism, but I believe that the promise of the earliest days of our free faith is being revived, and that the expectation of such exponents of our cause as Thomas Jefferson, who thought we would sweep the country, is moving toward fulfillment. There are not only hundreds of thousands, but millions who think as we think, and who are ready to participate in a liberal religious movement on this continent if we but present them the opportunity to do so. The scientific mind and the democratic spirit are on our side, and will help us; but it is evident that we need to be on their side, with a genuine fervor, to help them, and to assure their dominance in the days ahead. Our opportunity is incalculable.

I would venture the prediction, however, that in the decade to come our membership could increase from its present 111,000 to 200,000 or a quarter of a million, and perhaps my estimate is altogether too conservative. I would predict that we can add 150 new churches to our small number of 384 reported last May, reaching the largest total in our history, and that in addition to these we can bring the number of fellowships or lay groups from last May's 247 up to at least 500, which will mean that we shall have 1,034 societies.

Proportionately, the Southeast has been growing faster than that for several years; and the Pacific Coast's acceleration of growth is tremendous, and its potential apparently unlimited. There could be the necessity, from the local and the continental point of view, for new regions in the next several years, except that as our movement spreads, and our societies multiply, distances shrink, and travel and communication become correspondingly easier. But in the very near future we shall have additional servants of our denomination, both at the continental and regional headquarters, and more specialists in the field, assisting with the promotion of our fellowships, the more adequate development of our religious education programs, and the like. We cannot escape this, if we would meet the challenge of the hour.

But, frankly speaking, let me emphasize, even with the risk of over-emphasizing, that we must and we shall grow in other respects. We are far more cohesive and co-operative among ourselves today than we were in generations that are gone. Yet we must advance toward a still greater democratic unity. Unitarians believe in strength of individuality; as men and churches they should cherish their independence, but they can do so and simultaneously support more and more their local county or state and regional and continental organizations, for they have a common purpose, and they will be quickened and fortified by a single dedication to that purpose. They are not only against tyranny or lethargy, as the colonies were against George III, but also they are *for* freedom and the truth, and righteousness and peace among men. Children who are growing up often have to assert their independence unduly vigorously, but as they mature, and become more secure, they realize the value, and develop the affections, of interdependence or interrelatedness.

And we shall grow in spiritual and moral vision, plumbing the secrets of the universe, hitching our wagons to stars, and harnessing the power of idealism and love. We shall produce a leadership again in the realm of ideas, of theology and philanthropy, such as we produced a century and more ago. And we shall demonstrate that it is possible, with less money than it costs to construct a single military missile, to foster world friendship effectively and to substantiate the practice of the brotherhood of man. We shall enlarge our service to neglected and misunderstood minorities in our own land, and to hungry and appreciative populations of the five continents. We shall help them to acheive a feeling that people care for them without any ulterior motives; we shall enable them to gain knowledge and self-respect and hope for the future.

Frankly, we must agree that it is exclusively for the latter purposes or catagories of growth that we would increase our own membership, and our churches and fellowships, and the servants in our offices and in the field.

DANA McLEAN GREELEY

A CASE FOR MERGER

Merged denominations will become a stronger force for religious liberalism than either alone

By IRVING R. MURRAY

The Joint Commission on Merger has done its work well in the manual and study guide on *Merger and Alternatives.* Most Unitarians and Universalists will indorse the principal outlines of the commission's plan for functional merger. *Both* these statements are true, and they are not contradictory.

For the commission has *not* indulged in "prejudgments in favor of merger." Charged to present "one or more outline plans for merger . . . with other possible alternatives," the commission has done just that, and without bias for or against any of the options presently before us. It is not the commission's fault that the alternatives to merger, in themselves, not in their presentation in the manual and study guide, seemingly constitute such a lackluster choice of sectarianism or defeatism.

The Rev. Irving R. Murray, a graduate of Harvard University, has been minister of the First Unitarian Church of Pittsburgh, Pennsylvania, since 1944.

Onward and upward forever?

It is unrealistic sectarianism to postulate the progress of Unitarianism onward and upward forever on the basis of two decades of good fortune.

Of course we have an able leadership and faithful workers in Unitarian advance. Many have labored long and hard to bring about a 50 per cent increase in Unitarian membership in the last twenty-odd years. Their success, on the other hand, has been more a product of historical forces beyond their or our control than, in our devotion and/or pride, we are wont to recognize.

Unitarianism is an urban movement, with great appeal to thoughtful men and women, especially to those with some scientific orientation. Never in all history has there been as great an increase in the number of young men and women going to college, in the number of people employed in scientific research, and most especially in the millions moving from rural to urban areas as has occurred in our time. In consequence, our Pittsburgh Unitarian church, for example, *had* to grow. It would have taken extraordinary skill to prevent its growth. A young engineer coming to Pittsburgh to work at one of the Westinghouse atomic power installations was almost certain to choose our church if he had any inclination towards religious liberalism. The odds were perhaps 1,000,000 to 1 against his driving thirty-some miles to rural Smithton to attend the nearest Universalist Church.

But to hear the opponents of merger talk, you'd think the old song ran, "How you gonna keep 'em down on the farm, after they've seen the AUA?" Suffice it to say that neither we nor the Universalists caused America's phenomenal urbanization, which has brought leadership as well as manpower to us, while taking them away from the Universalists.

When the opponents of merger argue that we Unitarians should exploit to the full our precious wave of the future and let the Universalists go do whatever they like, they neglect the realistic facts of our historic situation.

Fact 1: a riplet of luck is not a wave of the future.

Fact 2: our Unitarian capital, in round figures $12.5 millions, is not adequate for the work we have to do.

The Universalist capital, $5.5 millions, is wholly inadequate.

Neither group has enough. But put their capital together — eliminate the wasteful duplication of effort that today all too often prevails — and both together might have, for example, enough capital to underwrite for the first time in their history a really effective continental public relations program.

Duplication of effort: I have sometimes been visited in Pittsburgh on the same day by the Meadville Unitarian Conference regional director and by the Universalist Ohio state superintendent. It was a joy to see them both. But it would have made more sense to see one of them, and to read an advertisement for liberal religion in the Sunday *Times* or to see a half-hour network TV show devoted to our common faith. (You will observe that I have a parish priest's notion of the fabulous expense accounts accessible to our "bishops.")

The opponents of merger will tell you of the mountainous legal difficulties involved in adding $12.5 and $5.5 to make $18 millions. One had thought that is what young men are trained for at law school: to overcome legal difficulties. In point of fact, competent legal counsel have assured us these funds can be made available to the merger corporation once established, if that is our will. Today's will is what is at stake, not yesterday's wills.

Crocodile tears for ministers

The opponents of merger then invite you to shed crocodile tears for retired Unitarian ministers because merger "must" mean a reduction in their service pensions from $900 to $816 annually. (Truth to tell, these opponents are not quite so specific. The figures cited here divide equally between the going numbers of retired Unitarian and Universalist ministers the total funds presently devoted by both denominations to service pensions.) For $10,500 additional annually the retired pastors of both denominations now receiving service pensions can be paid the present Unitarian $900 annually. For another $112,500 annually the service pension can be doubled for all these men. That is what the merger corporation ought to — and can! — do.

I had thought the present generation of Unitarian and Universalist lay people sufficiently generous to be willing to contribute an extra $1 annually to support their ministers retired before the newer contributory pension plans became effective, in at least minimal "comfort." But according to the opponents of merger, you "must" ride their wave of the future or be prepared for every kind of catastrophe, including the loss of the ordinary decency of the laity.

Better ride that riplet in a small toy boat! We're all going to get smaller if we can't afford $1 for retired pastors.

The merger corporation, with $18 millions capital, with certain duplications of effort eliminated, will be a stronger continental force for religious liberalism than either the Universalist Church of America and its several state conventions, or the AUA and its regions, can be. To attain this result, we must merge at the state and regional level, as well as at the continental. I hold no brief for merger unless state and regional resources are pooled, as well as national.

False premise for CLC setup

The Council of Liberal Churches has failed (except in religious education where earlier collaboration made its success almost inevitable) largely because it is established on a *false* premise: it *equates* (gives equal voting strength to) one corporation of $12.5 millions capital, 107,000 members, and 606 local units with another of $5.5 millions capital, 43,000 members, and 298 local units. In the merger corporation voting strength will reside in the local units and that in proportion to their size of membership.

CLC has been doomed to fail because its constitution did not face the facts of the Unitarian and Universalist situations. The merger corporation will combine not two denominational bodies but 904 local units, each sending its proportionate number of delegates to the policy-making assembly. This is the essential meaning of merger, nothing more nor less.

In the twenty-odd years just past, McCarthyism, neo-orthodoxy, and Billy Graham have, all unintentionally, served our cause. They have made freedom-loving men and women aware of needs that, in many urban, industrial communities, we alone were prepared to supply.

In the decades ahead, we cannot count on continuing help from our enemies, and we must expect tomorrow's demands to exceed our capacities, Unitarian and Universalist alike. A successful drive by the Unitarian Development Fund still will not give us enough working capital. The fund, for ex-

(Continued on page 30)

A CASE AGAINST MERGER

Energies of religious liberals may be dissipated and retarded, not furthered, by merger

By WALTER DONALD KRING

At the outset, I should make it clear that I am speaking in opposition to merger as a personal conviction. I am not speaking as the unpaid secretary of the American Unitarian Association or as the minister of the Unitarian Church of All Souls of New York City. I do not know how my own church will vote on this matter. I am dedicated to the proposition that the discussion be fair and impartial and that both sides be adequately presented, as well as the facts in the report of the Joint Merger Commission.

I believe that I am speaking for a great number of persons, Unitarians and Universalists, who want continued and increased co-operation between our two church bodies but who do not believe that these mutual interests will best be furthered by organic merger of the two denominations. Some of us feel that the energies of the liberal religious movement in America will be dissipated and retarded by merger.

The Rev. Walter Donald Kring is secretary of the American Unitarian Association and minister of the Unitarian Church of All Souls, New York City.

Mergers aren't always best

I say this although I realize that "the wave of the future" lies in larger and larger organizations. This is evident in the business world where the small company tends to be merged into the larger company. Some denominations are finding it advantageous to pool their efforts through legal merger. Yet it ought also to be pointed out that mergers, even though they be in vogue, do not necessarily advance the causes of both of the merged companies, or churches. The larger an organization becomes, the less chance it has to be prophetic, especially if it should be opposed to some element of the status quo.

There are two main reasons why merger rather than other more important considerations are in the focus of Unitarian and Universalist circles today. The first is that to the "man in the street," it seems appropriate on first glance that churches should unite. Our two churches are so similar; they have common backgrounds and ideals. Yet it does not follow that both would necessarily profit from merger. I think that in this case, this first intuition or "hunch" should be more carefully considered.

Report of interim commission

The second reason merger is so much in the limelight is that the Joint Interim Commission, which was appointed by the board of directors to report at the Detroit Biennial Conference in 1956, took the attitude that after one year of experimentation, the Andover Plan of merger of three departments into the Council of Liberal Churches had failed.

I was a member of the board which appointed the interim commission. We expected only a progress report, but we made the mistake of appointing as members of the commission many persons from churches which already were merged. The commission was thus "loaded" unintentionally to give the report it eventually did, which in substance was: "Merger piecemeal thus far has failed; therefore, we ought to merge completely."

We know now that many of the difficulties which the Council of Liberal Churches was facing at that time were temporary. This pushing for a "yes" or "no" answer in many ways set back the reorganization of the Division of Public Information; and Publications never really had a chance seriously to consider merger.

In my estimation, the work of the Council of Liberal Churches in the merged field of religious education has been excellent. The pressure to merge immediately by the Joint Interim Commission has been the key to much of the unrest in our denomination and it may prove to be the reason merger will not come about eventually.

Personally, I regret this change from the Andover mandate of gradual merger. I was chairman of the AUA Division of Publications and president of the Beacon Press at the time, and I know that we really never had a chance to do much exploring with the Universalists as to eventual merger of the publishing functions. The whole Andover mandate was left hanging in the air. It is tragic also that we never re-formed the Division of Public Information, even if it were only for the purposes of internal information.

Problem secondary to others

I also am sorry that this complication of discussion and a series of votes on merger should come at this particular time in our denominational history. In the period of our greatest growth, it seems that we should be concentrating on realization of growth rather than discussion of a question which may hamper rather than strengthen growth.

I believe that we have much more important problems facing us. For example, our denomination never really has faced the problem of raising the United Unitarian Appeal quotas. The American Unitarian Association has never received what is a realistic sum from the Appeal, but for some years has spent an average of three-quarters of the unrestricted funds left to it each year.

Both our national and regional staffs are grossly inadequate as to numbers of personnel. But instead of working on this basic problem of fund-raising (which most of the other denominations solved long ago), we must concentrate on commission reports, self-studies, and discussion meetings. Then, as we progress with merger, we face all of the legal technicalities and the setting up of new machinery with all of the consequent marking of time.

We may not be satisfied with the structure of our denomination, but it has been adequate to deal, at least basically, with the problems of the greatest growth in our history. I feel that the spending of time on discussion of merger or such secondary activity in the midst of our greatest boom might hamper such growth seriously.

Study takes too much time

From the churches' point of view, I deplore this requirement that we study merger completely. You are as aware as I that never will any considerable group of Unitarians feel that any subject has been discussed adequately. This is a problem of a highly literate and vocal group. To follow the discussion patterns outlined in the report of the Joint Merger Commission (and it is probably correct if this matter is really to be discussed adequately) would require most of the energies of most of the people of most of the churches for the next two years.

Meanwhile, there are building campaigns and other important matters which must be attended to by the local churches. The Rev. Lon Ray Call, minister of one of the new churches, has estimated that he would have to organize twelve such groups, train the leaders, and have ninety-six meetings on merger. I do not have the courage to estimate how many meetings would be necessary for some of our churches with 1,000 members. So I deplore the fact that we must spend so much time on a matter which, from my own point of view, is secondary.

The Joint Merger Commission manual gives many arguments for and against merger. Most of those arguments for merger are, in my estimation, arguments against it. For example, it is called to our attention that in the past, many merger attempts have failed. This is cited as a reason that we now ought to consummate the marriage of the Unitarians and the Universalists. If past efforts have failed, I cannot see that such failures are automatically to be ascribed to the lack of vision of the Unitarians who preceded us. There must have been reasons operating then which still operate. When I know something has failed several times, I am more reluctant to try it again.

Second, it is called to our attention in the manual that 60 per cent of the Universalist churches are in communities of less than 10,000 population, while approximately 60 per cent of the Unitarian churches are in communities of more than 25,000 popula-

(Continued on page 31)

THOUGHTS FOR MEDITATION

Edited by Jacob Trapp

THOU HAST WROUGHT A WONDER WITH DUST

I give thanks unto Thee, O Lord,
for Thou hast wrought a wonder with dust,
and hast shown forth Thy power
in that which is molded of clay.
For Thou hast given me to divine Thy wondrous works,
and hast put in my mouth the power to praise.

Essene Psalms of Thanksgiving

Man is glorious and happy, not by what he has, but by what he is. He can receive nothing better or nobler than the unfolding of his own spiritual nature.

William Ellery Channing

O rich and various Man! thou palace of sight and sound, carrying in thy senses the morning and the night and the unfathomable galaxy; in thy brain, the geometry of the city of God; in thy heart, the bower of love and the realms of right and wrong.

Ralph Waldo Emerson

Jesus saith, Ye ask, who are those that draw you to the kingdom, if the kingdom is in heaven? . . . The birds of the air, and all the beasts that are under or upon the earth, and the fishes of the sea, these are they which draw you, and the kingdom of heaven is within you; and whoever shall know himself shall find it. Strive therefore to know yourselves, and ye shall be aware that ye are the sons of the Father; and ye shall know that ye are in the city of God, and that ye are the city.

The Oxyrhunchus papyri

Believest thou not that I am in the Father, and the Father in me? I speak not of myself, but the Father that dwelleth in me, he doeth the works. Verily I say unto you, Greater works than these shall ye do.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: even the Spirit of truth.

from John XIV

Matter and Force Are Not Supreme

The thought which really enraptured the ancients was this: what makes the blind force of nature obedient is not another, stronger force; it is love. They believed that matter was obedient to eternal wisdom by virtue of the love which causes it to consent to this obedience.

Brute force is not sovereign in the world. It is by nature blind and indeterminate. The brute force of matter, which appears to us sovereign, is nothing else in reality but perfect obedience.

This is the guarantee accorded to Man, the Ark of the Covenant, the visible and palpable promise here below, the sure basis of hope. This is the truth which bites at our hearts every time we are penetrated by the beauty of the world. This is the truth which bursts forth in matchless accents of joy in the beautiful and pure parts of the Old Testament, in Greece among the Pythagoreans and all the sages, in China with Lao-tzu, in the Hindu scriptures, in Egyptian remains. It lies hidden in innumerable myths and tales. It will appear to us, before our very eyes, clothed in our knowledge, if one day God opens our eyes. . . .

Those who disregard the true good disobey God in the sense that they do not obey him as a thinking creature ought to do, with the consent of the mind. . . . Man is a thinking being; he is therefore on the same side as that which dominates force. He is certainly not lord and master of creation; but he is the master's son, the child of the house.

The order of the world is the same as the beauty of the world. It is one and the same thing, which with respect to God is eternal wisdom; with respect to the universe, perfect obedience; with respect to our love, beauty; with respect to our intelligence, balance of necessary relations.

Simone Weil

The Seed

Drop me the seed, that I, even in my brain,
May be its nourishing earth. No mortal knows
From what immortal granary comes the grain,
Nor how the earth conspires to make the rose;

But from the dust and from the wetted mud
Comes help, given or taken; so with me
Deep in my brain the essence of my blood
Shall give it stature until Beauty be.

John Masefield

Prayer

Give me, Lord, eyes to behold the truth;
A seeing sense that knows the eternal right;
A heart with pity filled, and gentlest ruth;
A manly faith that makes all darkness light.
Give me the power to labor for mankind;
Make me the mouth of such as cannot speak;
Eyes let me be to groping men, and blind;
A conscience to the base; and to the weak
Let me be hands and feet; and to the foolish, mind;
And lead still further on such as Thy kingdom seek.

Theodore Parker

The political relevance of moral principle

America's mainspring has run down; is it broken beyond repair?

By ADLAI E. STEVENSON

I have been profoundly flattered by your invitation to inaugurate these annual lectures in memory of A. Powell Davies — profoundly flattered, also, by the recitation of my qualifications for this inauguration; there have been other inaugurations for which I was not qualified. I count it a great honor to be asked to help in any way in commemoration of a man so eminently worthy of being remembered, and it is hard indeed to pay adequate homage to a man whose own words were so fresh, so apt, so fitting to the important issues of the day. So I confess my uneasiness.

I must also confess my uneasiness on another count: not that I am the least bit uncomfortable in the presence of so many Unitarians, but because, not far from this place in this building, hang the portraits of my grandmother and my great-aunt, both of whom were devout Presbyterians. Indeed, I used to say that my father was a Presbyterian and a Democrat and my mother a Republican and a Unitarian; that evidently they made a deal and I took his political party and her religion. I was a compromise to begin with and therefore a natural politician.

Telling that story to political audiences I used to put special emphasis on my father's Democracy; I am very happy at last to be able to put some emphasis on my mother's Unitarianism.

But I am encouraged by one fact. Dr. Davies did not feel that his office as a minister of religion debarred him from comment upon contemporary problems. On the contrary, he saw that he could make his message relevant to his people only by showing it at work in the concrete issues of their daily lives.

I think of a story my grandfather Stevenson, a devout Scotch-Presbyterian of southern descent, told about the preacher who was driving along a back road when he espied a parishioner wearily clearing up a poor, stony field. "That's a fine job you and the Lord have done cleaning up that rocky field," he shouted. "Thank you, parson," the man replied. "I wish you could have seen it when the Lord had it all to himself."

This address was presented January 18 in Constitution Hall, Washington, D. C., by Adlai E. Stevenson, former governor of Illinois and twice Democratic presidential nominee, as the first Davies memorial lecture, honoring Dr. A. Powell Davies, late minister of All Souls' Church (Unitarian) in Washington. Governor Stevenson is a long-time member of the Unitarian Church of Bloomington, Illinois. *Republication and reprint rights are reserved to Governor Stevenson.*

Dr. Davies believed that God is dependent on man, as man is on God. He believed that the clergy above all were responsible for making a reality of the bond between God and man, and he was fearless in letting his congregation and the world know the truth as he saw it. He had a sensitive awareness of peril to the individual in our day of bigness, of statism, and conformity. Therefore he was impelled to fight for the oppressed and the persecuted, to fight for equal justice for all and the rights inherent in our citizenship. Ardently he defended freedom of the mind, free speech, the right of the dissenter to speak and the duty of the conformist to listen. And his compassion was boundless.

It was the tardiness of the American social conscience in understanding the severity of its ordeal with authoritarianism that made Dr. Davies impatient, that made him work so hard to awaken us to the perils. He literally wore himself out trying to mobilize public opinion and induce every American to hold himself personally responsible for the preservation of freedom.

From the mountain of vision, Dr. Davies constantly proclaimed the political relevance of moral principle and of religion as a "judgment of righteousness." From the dusty plain of politics, I should like in my turn to reaffirm that relevance. I like to believe that there may be some value in echoing testimony from a layman who has spent his middle life in the press and confusion of great events in government service, in diplomacy, and in politics.

All politics is made up of many things — economic pressures, personal ambitions, the desire to exercise power, the overriding issues of national need and aspiration. But if it is nothing more, it is without roots. It is built on shifting, changing sands of emotion and interest. When challenged, it can give no account of itself. When threatened, it is in danger of collapse.

Today, when the threat and challenge to free society seem more total and powerful than ever before, it is not a political luxury or fruitless pedantry to re-examine our fundamental principles. I think it more likely to be the condition of survival.

There is a phrase of Dr. Davies' that stays in my mind. I do not know when I have heard a more terse and pregnant summing up of our predicament. "The world," he said, "is now too dangerous for anything but the truth, too small for anything but brotherhood." This I believe to be in broad measure a correct estimate of the condition of human society, which is now capable, with a few hydrogen bombs, of extinguishing itself. Today we can all be killed by the same bombs or atomic fallout. In that sense we have a desperate physical solidarity. But moral and social solidarity in the family of man is still to be found.

Not so long ago, I visited Dr. Albert Schweitzer in his primitive jungle hospital in French Equatorial Africa, and he told me he considered this the most dangerous period in history — not just modern history, but all human history. Why? Because, he said, heretofore nature has controlled man, but now man has learned to control elemental forces — before he has learned to control himself.

Many of us seem to rely on some mythical God-given superiority of the white western world to save us. And my concern is that there is more evidence that the Communists accept the reality of the human condition than we do.

It is impossible to spend weeks traveling around the Soviet Union, as I did last summer, without taking away an over-

whelming impression of thrust and purpose in most aspects of Soviet life. The revolutionary ardor has cooled with time, but even the very pragmatic political leaders seem to believe profoundly in the truth of their way of life, and they are quietly confident that it will sweep the world in time. I think they sincerely believe that their methods, their aspirations, their dreams, make up the final truth about the nature of man and society; that collective man in the collective state is the ultimate unfolding of human destiny, the end of history, the "far off divine event" for which mankind has been in long travail, the vision of "all things made new" that has haunted men's minds ever since Christianity thrust into human thought the intoxicating ideal of a perfected humanity.

From this conviction, if I have not overstated it, flow two consequences. The first is that no effort, no dedication, no sacrifice is too great that may help to realize the Communist party's goals in Soviet society. The second is that no corner of humanity can be a matter of indifference to the Communists, because the entire human race is destined to become one in Communist brotherhood.

Powerhouse harnessed to dream

These are not abstract generalizations. Russia is a vast powerhouse of energy, all harnessed to the communal task of building the Soviet dream. The thrust of economic growth which adds a nine or ten per cent increase each year to industrial expansion is one aspect of this energy. The vast sums available for science and research are another. The self-discipline and long hours put in by school children to train themselves as the scientists, technicians, administrators, and linguists of the new world order are perhaps the most significant measure of the resources of energy, work, and skill upon which Soviet leaders hope to draw.

In Moscow, Serge Obraztsov, the brilliant director of the famous Puppet Theatre, said: "I visited China five years ago. It was the most extraordinary experience of my life. People in China have had nothing — nothing! Now several hundred million people are dreaming of tomorrow. I cannot describe to you the feeling of excitement there — much, much more even than here in the Soviet Union."

The energy, the drive, the dedication in the USSR spill over into international affairs. In part, of course, this is the restless concern which all imperial powers must exercise, especially when the peoples they control are as restive and unreliable as the captive peoples in Russia's European empire. But Communist activity, planning, and efforts in trade and aid are not confined to areas of Communist control. They are worldwide, and there is no corner of the earth's surface which they think too insignificant for their attention. While trade missions are busy in Latin America trading Soviet machinery and oil for coffee and wool, academic representatives are touring West Africa, Arab and Asian students are being trained in Moscow, technical advisers dispatched to India and Burma and Indonesia, and the glossy flood of propaganda depicting the Soviet millennium of bumper harvests and happy workers is pumped out all round the world.

All this we know — or begin to know. But I wonder how often we try to grasp the scale of dedication that lies behind it. Why should they be so busy? Why so much work and thought? Why such diversion of resources? Why such patience through every setback, such forward thrusts through every point of western weakness? Heaven knows, we only want to stay home. Why don't they? Why do we never meet an isolationist Communist? These are the questions that haunted me while I confronted at first hand this iron, forceful, and formidable way of life.

I don't think there is any doubt about the answer. Part of it is simply needed foreign trade. Part is fear, the search for security through friends. And part is the historical centrifugal forces in Russia that have been pressing outward for a hundred years — to the Pacific, the Balkans, and the Middle East. But the important thing is that the Soviet Russians believe in their truth, as the men of the western world once believed in theirs. They, not we, are firing the shots that are heard round the world — and also the satellites that orbit above it. The fact that their faith is in many ways an evil perversion of the great propositions that once made the blood course in our western veins does not alter the fact that their tempo is dynamic and ours sluggish — even, I think, to ourselves.

> ". . . the Soviet Russians believe in their truth, as the men of the western world once believed in theirs. They, not we, are firing the shots that are heard 'round the world — and also the satellites that orbit above it."

The reason cannot be that we Americans have lost our vision of truth and brotherhood. No country on earth owes the sense of community more explicitly to the fact that it is united not by race or nationality but by fidelity to an idea. We were born "dedicated to a proposition" and our greatest leaders — the Jeffersons, the Lincolns, the Woodrow Wilsons — were not great because they achieved purely American purposes, but because they were able to speak for humanity at large and extend their vision to the whole family of man.

Nor, I believe, can we find fault with the American dream. Its truths are still "self-evident." The possession of liberty and the pursuit of happiness — rightly understood — have not been overthrown as the highest goods of human society. Indeed, the ferment of our freedom works inexorably and dangerously in the Communist world. No one can have visited Poland without seeing how little the Polish people accept their servitude and how they look beyond their neighbors to the free world as the reservoir of power and hope.

Our talk is purely defensive

But, alas, on the basis of the record, one would hardly suspect that the western world possessed so powerful a weapon. All our talk — in diplomacy, in strategy, in aid and trade, in all the intricacies of our worldwide relations — has been to a depressing degree purely defensive. We have offered aid not to help others but to shield ourselves. We have reacted to countless Soviet initiatives; acted on our own initiative barely at all. We watch the skies for other people's *sputniks* and listen to the telegraph wires for other people's moves. Yet we are the free men of this universe, the children of liberty, the beneficiaries of unequaled abundance, and heirs of the highest, proudest political tradition ever known to man!

Why this lack of initiative? Why this paralysis of will? What have we done to our truth and our brotherhood — the supreme truth of freedom, the Christian truth of brotherly love? Have they failed? Or have we?

There is no more urgent duty than to discover why we have failed and to get back into the arena, aspiring, striving, fighting once more for what we believe. An examination of what you might call our collective conscience is to my mind

far more important than particular projects or programs. You can have a perfect assembly of pieces for your watch, but they are worthless if the mainspring is broken. I am not basically worried about our various pieces — our technology, our science, our machines, our resources. But I am concerned, desperately concerned, about our mainspring. That it has run down, we know. But is it broken beyond repair? In the last analysis, no question is worth more consideration in America today.

I should like to suggest some of the ways in which it seems to me we have enfeebled the great central pulse of our freedom, the great truth of liberty, which, more than any other nation, we first set working in the modern world.

Our complacency is passing

The great German poet, Goethe, who also lived through a crisis of freedom, said to his generation: "What you have inherited from your fathers, earn over again for yourselves or it will not be yours." We inherited freedom. We seem unaware that it has to be remade and re-earned in each generation of man. One reason for this failure is, I believe, passing at last. In recent years, we were stifled with complacent self-confidence. We believed ourselves dominant in every field. We talked of "the American Century." We forgot the ardors and efforts that had given us a measure of pre-eminence. Complacency made us impervious to ideas, even the obvious idea that we are in danger. So we assumed that all we needed was to sit still and enjoy the "peace and prosperity" that was our right.

I believe that phase is passing. Our foolish languor has been shaken, if not shattered. We are more ready to examine ourselves and our record. And it is a privilege of our society that every citizen should make his own inquiry. If I stress one or other aspect of our problem, this is simply my angle of vision. You have yours. The urgent thing is to feel the need for re-thinking and to set to work the ultimate energies of free society — which cannot be done by the fiat of government but only by the troubled conscience of responsible men and women.

It is simply as a citizen as concerned as you are that I suggest what seem to me to be the obstacles to a full understanding of our great mission in this time of testing.

The free, or the free and easy

I believe — as I have said before — that we have confused the free with the free and easy. If freedom had been the happy, simple, relaxed state of ordinary humanity, man would have everywhere been free — whereas through most of time and space he has been in chains. Do not let us make any mistake about this. The natural government of man is servitude. Tyranny is the normal pattern of government. It is only by intense thought, by great effort, by burning idealism and unlimited sacrifice that freedom has prevailed as a system of government. And the efforts which were first necessary to create it are fully as necessary to sustain it in our own day.

He who offers this thing we call freedom as the soft option is a deceiver or himself deceived. He who sells it cheap or offers it as the by-product of this or that economic system is knave or fool. For freedom demands infinitely more care and devotion than any other political system. It puts consent and personal initiative in the place of command and obedience. By relying upon the devotion and initiative of ordinary citizens, it gives up the harsh but effective disciplines that underpin all the tyrannies which over the millennia have stunted the full stature of men.

But of what use is escape from external restraint if, given the opportunity, men simply stunt themselves? If freedom means ease alone, if it means shirking the hard disciplines of learning, if it means evading the rigors and rewards of creative activity, if it means more expenditure on advertising than education, if it means "bachelor cooking" and "life adjustment" courses in the schools and the steady cult of the trivial and the mediocre, if it means — worst of all — indifference or even contempt for all but athletic excellence, we may keep for a time the forms of free society, but its spirit will be dead.

Enough of adjustment and conformity

I believe we have had enough of adjustment, conformity, easy options, and the least common denominator in our system. We need instead to see the "pursuit of happiness" in terms which are historically proved and psychologically correct. The dreary failure in history of all classes committed to pleasure and profit alone, the vacuity and misery accompanying the sole pursuit of ease the collapse of the French aristocracy, the corruption of imperial Rome, the decline and fall of the resplendent Manchus all these facts of history do not lose their point because the pleasures of today are mass pleasures and no longer the enjoyments of an elite. If we become a nation of Bourbons, numbers won't save us. We shall go their way. Vacuity and indifference are not redeemed by the fact that everyone can share in them. They merely restrict the circle from which regeneration can come.

I say this in no Puritan or pleasure-hating spirit. On the contrary, there is no boredom or misery to equal the pursuit of distraction alone. We do not slip into happiness. It is strenuously sought and earned. A nation glued to the television screen is not simply at a loss before the iron pioneers of the new collective society. It isn't even having a good time. No society has ever spent as much as we do on drink and tranquillizers. Can one argue that this is evidence of universal fun? I ran across a quotation of La Bruyere on the court of Louis XIV that struck me as relevant: "Les joies sont visible, mais fausse, et les chagrins cachés, mais réels" — its joys are visible, but artificial, and its sorrows hidden, but real.

Nature of freedom misunderstood

But perhaps this misunderstanding of the true nature of happiness and of the conditions of its pursuit is simply an aspect of something else — our misunderstanding of the real nature of freedom. I recall the words of the wise Judge Learned Hand, who warned us that freedom would not survive in our Constitution if it had already died in the hearts of the people. We shall not have a free society unless we have free men.

How often do we reflect upon what this inner freedom entails? "Give me the man," cries Hamlet, 'who is not passion's slave." But this is what we are in danger of becoming, slaves to a tyranny more intimate and inescapable than any Stalin or Mao Tse-Tung could impose. We can be made slaves simply by the clutter and complexity of modern living — which notoriously leaves no time for serious thought and offers every means of distrac-

> "Tyranny is the normal pattern of government. It is only by intense thought, by great effort, by burning idealism and unlimited sacrifice that freedom has prevailed as a system of government."

tion so that we can avoid such thought. Between aircraft that take us everywhere more rapidly, newspapers that grow in weight and coverage, news that flashes round the globe, ceaseless and competitive entertainment, fashions — God help us! — that change from sack to trapeze and back again, we can fill up every "unforgiving minute" with enough trash and preoccupation to still forever the deeper voices of the soul. Like Matthew Arnold, we can

". . . see all sights from pole to pole,
And glance and nod and bustle by,
And never once possess our soul
Before we die."

How are we to defend freedom if, for the tyranny of external control, we substitute the clattering, cluttering tyranny of internal aimlessness and fuss? This freedom for our souls, freedom at the profoundest level of our being, is not a gift to us by our contemporary way of life. On the contrary, much of this life is a direct conspiracy against it. And if we cannot — by a certain discipline, by readiness for reflection and quiet, by determination to do the difficult and aim at a lasting good — rediscover the real purpose and direction of our existence, we shall not be free. Our society will not be free. And between a chaotic, selfish, indifferent, commercial society and the iron discipline of the Communist world, I would not like to predict the outcome. Outer tyranny with purpose may well triumph over the inner, purposeless tyranny of a confused and aimless way of life.

I doubt if any society in history has faced so great a moral challenge as ours, or needed more desperately to draw on the deepest source of courage and responsibility. Ours is the first human community in which resources are so abundant that almost no policies lie beyond our capacity for purely physical reasons. What we decide to do, we can do. The inhibitions of poverty — lack of resources, lack of capital, lack of power — do not hold us back. We can accomplish what we aim at. Thus, perhaps for the first time in the world, choice, not means; ends, not instruments, are decisive.

Then again we have proved — durably and dangerously — over the last decade that defensiveness is not a sufficient reason for action. All the policies we have pursued in self-defense have left us still on the defensive. But if we do not act from fear, we must find some other motivation. In free society, there is no other alternative but to tap the vigor, faith, and imagination of the people themselves. We must find out once more who we are, as the psychologists say. And I would earnestly appeal especially to the women of America to organize an "Operation Wisdom" and to lead the way to a new self-examination and self-discipline.

But perhaps the most urgent reason why the quality of our moral response has become the decisive issue in politics is that most of the major problems of our day present themselves in moral terms, and are probably insoluble without some stirring of generosity, some measure of vision. Let me give you two instances.

Indifference to poverty

In the wealthiest nation in the world, at least five million families still live in squalid but remediable poverty. They are a minority. They don't have the votes to force the issue of their misfortune into the front rank of public issues. They depend, for remedies, upon the alert conscience of the majority. But how do we keep the conscience sensitive and alert? By concentrating on our own concerns and adding the dishwasher to the television set to the air conditioner? By griping over taxes and attacking that great bogey we call "the welfare state"? By closing our minds every time our shiny car takes us through a slum? No — we shall have the dedication and drive to wipe poverty out of this rich land only if the well-to-do majority of today does not repeat the selfish indifference which, in many communities has been the epitaph of yesterday's wealthy elite.

Or take the issue of the rights and status of our colored citizens. This is our small share of a world-wide problem. The four hundred years' dominance of men of white skin is ending. The vast colored majority of mankind are seeking the opportunity and the respect which white people have been lucky enough to enjoy for so long — sometimes at the colored people's expense. But, within this world-wide crisis, we in America, with our colored minority, have a major role to play — for good or evil. "The unfinished work" which Lincoln left us, of creating a society in which all men can hold up their heads as equals and self-respecting citizens, can never be accomplished unless there are enough white men and women who resist in the core of their being the moral evil of treating any of God's children as essentially inferior.

"In free society, there is no other alternative but to tap the vigor, faith, and imagination of the people themselves. We must find out once more who we are . . ."

Promise of brotherhood unfulfilled

Nor is this simply a question of our own national community. I come back to the painful fact that the Communists show a world-wide concern which is largely lacking among the men of the West. The entire human race is their horizon. Their "brotherhood" is materialist, collectivist, atheist, and we dislike it, but it embraces everybody, and it is the framework of policies which take the missionaries of their new order to the ends of the earth. I say with all the emphasis I can command that we have no corresponding commitment to our fellow men. For hundreds of years, we have preached the Christian promise of brotherhood, but today, when vanishing space and scientific revolution have turned our planet into a single neighborhood, the ideal means little in terms of concern or conviction, in terms of policy or action.

Here we are in the Atlantic world, sixteen per cent of the world's peoples consuming seventy per cent of the world's wealth. We cannot be indifferent to the moral implications of this gap. I do not know how we can gain a new perspective about the narrow world of plenty and poverty in which we live unless moral insights of justice and compassion stir us to understand the privileged position in which we live.

We are not going to be stirred to action by our own needs. We are the cushioned, protected, fortunate minority. It is not the measure of our morals or the lesson of our history to be spurred on only by fear of Russian encroachments. What we have done has largely had this motivation, and it has left us on the defensive. Our hope is to accept the implications of our own faith, make concrete the image of brotherhood which we profess, and set to work to express our dedication in whatever effort or sacrifice the world's needs may dictate. And, if we must always think in terms of contest with the Soviets, the ability to create the good life for the greatest number will be decisive.

This age has been defined in many ways — as a time of conflict in ideology, as a time of ferment in technology, as a period of revolution in science, as an era when at last the means lie at hand to free mankind from the ancient shackles of pain and hunger. It is all these things — but I believe the true crisis of our time

lies at a deeper level. We have indeed conquered means and resources unknown to earlier ages. We have had thrown open to us frontiers of choice which would leave earlier ages stupefied by their scale and scope.

But all this freedom and elbow room only thrusts onto us with more force the fundamental issue of the faith that is in us. We can use our wealth and capacity for some vision of truth, some ideal of brotherhood, or we can imprison ourselves within the selfishness of our own concerns and the limitations of a narrow nationhood. This is the dimension of our crisis.

You may argue that these qualities — of dedication and selflessness — are remote from the realities of politics. They are all very well for private life, but what part can they play in the rough and tumble of partisanship, of primaries, conventions, and election campaigns? Ambition, drive, material interests, political skills, the art of maneuver — all these, you say, have their part, but do not let us pretend that the democratic process is primarily a school of virtue or an arena of moral combat.

And yet, I wonder. It has been the view of great philosophers and great statesmen that our system of free government depends in the first instance upon the virtue of its citizens. Montesquieu made virtue the condition of republican government; Washington declared that it could not survive without it. We have had a hundred seventy-five years of it since their time and no one can deny that the system has survived a remarkable amount of skullduggery. In fact, it is probably a tougher system than its founders imagined. Yet I believe they are right. For no democratic system can survive without at least a large and active leaven of citizens in whom dedication and selflessness are not confined to private life but are the fundamental principles of their activity in the public sphere.

Naked interest and naked ambition will carry many people naturally and inevitably into politics. We do not need societies for the promotion of lobbies. Interests, good and bad, will promote themselves. Nor, in any generation, do we lack politicians whose only principle of action is the advancement of their own careers — the starry-eyed opportunists and all the other eager men in a hurry to the top. But into what state must politics degenerate if that is all we find active in the political arena? That and sectional interests played upon by personal ambitions? There have been such periods — the roaring nineties, the time from Harding to the Wall Street crash — but our democratic system survived because such epochs were followed and cleansed by periods of disinterested reform.

Reform requires reformers

But there has never been any disinterested reform without disinterested reformers. And here we come to the essential contribution made by dedication and selflessness to the public good. No one ever did any good in politics without readiness for endless hard work — for the grinding, boring, tedious work, as well as the glamorous, high sounding, headline-hitting work. The painstaking hours collecting the facts, the hours in committee and conference, the hours in persuasion and argument, the hours of defeat and disappointment, the hours of disgust and revulsion at the darker sides of human behavior — these cannot be supported without energy and devotion. No reforms come easily; even the most obvious will have its entrenched enemies. Each one is carried to us on the bent and weary backs of patient, dedicated men and women.

They are not only dedicated in their readiness to give energy and hard work to the cause; they must also have sufficiently clear sight and open minds and hearts to see the need for reform in the first place. But clear sight and an open heart for others' needs is again something that hardly "comes naturally." We have so many needs of our own — our families, our jobs, our homes, and fortunes, our prospects. We are hemmed in with needs and interests, weighty, urgent, honorable, human needs and interests, even if they are exclusively our own. It takes an extra dimension of vision to see beyond our inner circle of interest. Most people, most of the time, do not possess it — which is one reason why self-regarding interests make up so much of the stuff of politics. And this, I suppose, is why the men and women of genuine, imperturbable public spirit seem so few and far between.

I sometimes thing there is a danger of this element of vision vanishing almost wholly from our political life. In the main we are so comfortable; so many evils of the past have shrunk in size and almost out of sight. At the same time, people marry much younger, have larger families, and are profoundly involved in earning a living, making careers, and safeguarding the future of their children. It is more difficult, they say, to give time to public affairs when private life is so urgent and absorbing.

Yet is it, I wonder, more urgent and absorbing than a hundred years ago when young men not only married young, had large families, and built up careers, but also opened up the new frontiers, created new cities from the wilderness, and gave to new states and communities the framework of active political life?

If one reads the life of young Abe Lincoln, it is hard to believe that his struggles as a young lawyer and his difficulties as a young parent were less than those of young men today. Yet there was no time when the deepest issues of the day did not occupy his mind or the call of statecraft make itself heard above the claims and clamor of everyday life. Nor was he alone or exceptional. Stephen A. Douglas' life was no different.

The prairie towns were filled with earnest, active citizens deeply, profoundly concerned with the great issues of a nation "half slave, half free." When the multitudes gathered, a hundred years ago, to listen in rapt attention for hours to the Lincoln-Douglas debates, had they fewer responsibilities and duties than the citizens of today to many of whom the great issues of politics seem to be most usefully conveyed in fifteen-second television flashes of subliminal advertising?

Is it not possible that the pressures of personal responsibilities are not greater but that the dedication and selflessness needed to discern and influence public issues have shrunk? In a century in which so many of the mentors of the public mind — from the psychiatrists to the ad-men — speak to us in terms of "what we owe to ourselves," may there not indeed have been a slackening of devotion compared with those days, not so long distant, when what man owes to God and his neighbor was a common theme of public discourse?

If so, this is a dangerous hour for our politics and for government by consent of the governed. For at no time have so many of the great issues of the day demanded clear, real, moral vision to bring them into focus — the vision of A. Powell Davies, who loved the truth and believed in man's capacity and right to govern himself.

> ". . . No democratic system can survive without a large and active leaven of citizens in whom dedication and selflessness . . . are the fundamental principles. . . ."

Once more the earth turns

Easter season brings all a renewal of faith in value of life, grandeur of spirit

By JACK MENDELSOHN, JR.

There are few religious liberals who can accept belief in Jesus' physical resurrection. To keep faith with our own integrity we must frankly confess that the idea of resurrection neither excites nor inspires us. If the body of Jesus was not in the tomb, someone must have come during the night and removed it.

To us the physical aspects of the resurrection are of minor importance. What matters is that the spirit of Jesus did rise; in fact it never died. It rose in the returning courage of his followers. It is still alive, active, and forceful in our world. It blends into the efforts of all who strive to make this a better and a kinder earth.

The lasting beauty and strength of Jesus' personality symbolize the ultimate triumph of spirit in a material world. This is something equally inspiring to liberal and orthodox. It is a common ground of hope and joy.

What is left of Easter?

To those who ask what is left if we subtract the resurrection story from Easter, there is this answer:

We have left the annual miracle of the Spring, the lengthening days, the awakening earth, the bursting leaf-buds, the germinating seeds — all wonderful, undeniable, and typical of life in its tangible and intangible dimensions.

We have left the spiritual core of the modern Jewish Passover — family solidarity and bonds of social union.

We have left the commemoration of man's dependence on Nature coupled with his spiritual independence from it.

We have left a surging respect for Jesus, and for all those, known and unknown, who are willing to give their own lives that all life may become more wondrously gentle and good.

We have left a renewed faith that spirit is supreme even in a world so overcome with the glamour of material concerns.

We realize that some people are not willing to be permissive toward their fellows on religious questions. There are those within the ranks of religious liberalism whose antagonism toward orthodoxy is so great that they are repelled by Easter. In similar manner there are those within the ranks of orthodoxy who insist that if their theology is rejected, there is a personal affront involved. So readily do we push one another beyond the circle of human affection!

If there is any point of view that drastically violates the spirit of Easter, it is the notion that everyone must believe as I do. What a dull and lifeless world it would be if this notion were to prevail. At the heart of Easter is a message of liberation: in a seasonal sense, the liberation of Spring from the bonds of Winter; in a spiritual sense, the liberation of our hopes and aspirations from the bonds of idolatry. Because some of my fellow beings choose to crystallize this theme of liberation in the form of resurrection faith, what cause have I to belittle them?

The only demand I have a right to make is upon my own integrity. I must be true to myself. I cannot at Easter time pretend to believe something I do not believe. I cannot indulge in evasion, hoping that my skepticism will avoid detection. As a human being, I cannot help making comparisons, but I can shun the temptation to sit in judgment. I can speak freely about my own convictions and opinions, but I am under obligation always to add: "This is the truth *as I see it*."

Truth for human beings is a very human thing. The house of eternal or absolute truth is so vast that no man ever has an opportunity to visit more than a room or two. Our unity with others depends as much upon sharing what we do *not* know as upon sharing what we *do* know.

Every individual is a point at which many strains of ignorance and knowledge intersect. What we ourselves possess as tested knowledge can never be more than a tiny part of what the human community as a whole knows. As unique individuals we are the sum of many things, but we can never be all the things it is possible for a human being to become. We cannot be all kinds of man, or all kinds of believer, or all kinds of thinker.

What we can do is take into our hearts more and more of the vast diversities of human expression. We can widen the circles of understanding and appreciation. We can be grateful that the human community does not rest on the fallible judgment of any individual, but on the broader and firmer judgments of the many.

First duty of a man's religion

Our various religions understandably feel that duty demands theological defense and attack, but the first duty of a man's religion is to remind him of those necessities all religions share — the necessities of courage and hope, love, and reverence. To help us endure by lifting our hearts. This is the ultimate purpose of religion. Does it matter so much that all our hearts do not respond to the same symbols, the same creeds, the same proclamations?

If, regardless of our separate interpretations, Easter helps us to go forward with the kind of work Jesus had to leave unfinished, who would be bold enough to claim pre-eminence for some solitary sectarian theology? Once more the earth turns, the sun mounts its arch in the heavens, and the Spring reaches out to lay its warming hand upon us. What message does this impart to all? Is it not best expressed by a renewed desire to open our hearts to the virtues of sympathy, kindness, and love?

To be redeemed from barren bonds of hate and fear is a human need as universal as the need for sleep and food and drink. As Winter yields to Spring, so must our terrors yield to gladness, breaking the reign of despair and bitterness with the promise of brotherhood and peace.

Easter, like Passover, is a celebration of the abundant life for all. We say that Easter is a religious festival, and so indeed it may be, but not because it involves rituals and sacraments. Easter is religious if it is a remembrance of the natural joys of living. It is religious if it encourages us to break the chains of self-pity, self-condemnation, self-depreciation, and move outward toward the good we may do in this world. It is religious if it inspires us to survey and re-evaluate all the doings of practical life, to certify their claims upon our energies, to measure the spiritual content they are capable of absorbing. Easter is religious if it reminds us of the inspiration of self-discipline and of the ways in which our individual and partial efforts blend into the all-embracing activities of the human family. It is religious if it helps us to re-unite in coherent

The Rev. Jack Mendelsohn, Jr., minister of All Souls' Unitarian Church, Indianapolis, Ind., and minister-elect of Arlington Street Church, Boston, is well known to readers of The Unitarian Register *as a frequent contributor.*

wholeness our gifts for thinking and feeling and willing.

Once more the earth turns. The majesty of the universe in its steady round returns the warming rays of the sun. In Christian homes the wider symbolism of the resurrection story has its day. In Jewish homes the wider symbolism of Passover has its day. In the homes of religious liberals there is a renewal of faith in the worthwhileness of life and in the grandeur of the human spirit. For all it is a season of rebirth and revival.

The surges of everlasting nature enter into our being helping us to rid our lives of what Emerson called their "shreds and patches." Just as a true resurrection took place in the minds and hearts of Jesus' followers two thousand years ago, so it takes place in ours today. Just as their courage was renewed, so it flows back into us. Just as they were impelled to go forward with their unfinished work, so are we inspired to put the best of ourselves into the life around us.

Today we extend our hands bravely toward what lies ahead. There is little we can do about the yesterdays that are past and gone; tomorrow beckons and we must shape it to our heart's desire.

Cuban freedom and American power

Is pious Uncle Sam a fratricide among liberty's children?

By CHARLES S. STEPHEN, JR.

Charles S. Stephen, Jr., graduated in 1958 from the Crane Theological School in Tufts University, delivered the following sermon to his congregation at the First Parish Unitarian Church in Billerica, Massachusetts, early this year.

After seemingly-endless years of preparation, a small number of guerrilla freedom-fighters has achieved a political revolution in Cuba. That revolution occasions both political and religious concern, as the latest instance of triumph in the age-old struggle of men for independence, a struggle familiar to free democracies and to free religion.

General Fulgencio Batista, the deposed dictator, a powerful force in Cuba since the mid-1930's, served as the freely elected president of Cuba some years ago. His term over, Batista withdrew, only to return with army support and take control of the nation in 1952.

Batista's hold on Cuba was strong and hard. Government corruption and mismanagement, the imprisonment of dissenters, and political executions contributed to public discontent.

Fidel Castro and fewer than one hundred men landed on the southern coast of Cuba one dawn in 1956. The survivors of that first skirmish — fewer than a dozen — escaped into the wild Sierra Madre to conduct their revolution against the dictator. For more than two years the group lived in its mountain retreats, constantly harassing the regime, coming out at night to raid towns for food and firearms. As discontent grew in the land, more and more men left the routine of their daily lives and silently went to the mountains, until the band of rebels numbered in the thousands.

The romantic figure of Castro caught the public imagination. At one point, Batista reported him killed, but Herbert Matthews, reporter for the *New York Times,* found him after an arduous search through the mountains. The myth of Castro's death was deflated instantly, and the people rejoiced in knowing that in that Sherwood Forest of Cuba was a modern Robin Hood, biding his time, waiting to strike.

Last summer the revolution was begun in Oriente Province; in December the final drive which split the island was launched; after three weeks Batista fled to the dictators' haven, the Dominican Republic; and the revolution was successful for the time being.

American support

Nothing the United States government did supported Castro's popular movement. Indeed, everything we did — selling weapons to Batista, and interfering with private attempts to send arms to Castro — gave public notice that our sympathies were with dictatorship.

What was Castro fighting for? "Above all," he told one reporter, "we are fighting for a democratic Cuba and an end to dictatorship." What were those brave Hungarian rebels fighting for several years ago? — for a democratic Hungary and an end to dictatorship. Free men corrupt their freedom by not supporting such rebellions. Born of revolution and nutured in liberty, we serve freedom and democracy very poorly by taking the side of reactionary regimes automatically. In this hour of defeat and triumph in Cuba, it would benefit the United States to reconsider its approach to the world's rising democracies.

According to Arthur Krock, of the *New York Times,* our government felt that "assistance to Batista was sound and clearly in the interest of the United States and against that of Russia." Batista was anti-Communist. Was that why we supported him? Orval Faubus is anti-Communist. So was Albert Anastasia — so are the rulers of South Africa and the leaders of the Ku Klux Klan and Juan Peron, and so was James Michael Curley. If we must be friendly to all who are anti-Communist, let our prayer be "Lord, protect us from our friends."

The force of liberty

The most important thing in the world today is the idea of human liberty. We find it everywhere: in the southern part of our nation, where the Negro has read in the Declaration of Independence that all men are created equal; in the bloody land of South Africa, where people perhaps have heard that all men are endowed by their creator with certain inalienable rights; across Asia and Africa, where the downtrodden have learned, I suspect, that among their rights are life, liberty, and the pursuit of happiness.

Revolutions fired by that idea of human liberty are sweeping the world, and I hate to see our country, itself born in revolution, in the position of trying to stop them. Unfortunately, that is our position. It is evident in our support of the brutal French rule of the Algerians before the rise of DeGaulle and in our backing of the dictator, Batista.

The day of revolution is here in Africa and Asia — and in Cuba. In the battle, free men have an obligation. Why are the champions of the people so often the Communists? Our ideals are fair and good — why are we unable to live up to them?

The policy of the Pentagon, of our State Department, and of a large part of the American business community in Cuba has been counter to the interests of Fidel Castro and his rebels. The support they have refused the revolutionaries and have given to the corrupt Batista regime make it difficult for Cubans to see the United States as a friend. More important, past policies toward Cuba make it doubly difficult for the United States to serve as the symbol of freedom anywhere in the world.

The Cuban revolution may come to nought; it may degenerate into the violence and chaos of a fight for power; and another dictatorship may be established. Yet, the ideals that brought the revolution to fruition were noble, and ones which our nation should have supported.

It will be to our eternal discredit that when freedom needed a champion right at our own doorstep, we were not there.

BOOKS AND IDEAS

Howe's anthology provides navigational aids to reader

MODERN LITERARY CRITICISM: An Anthology. Edited with an introduction by Irving Howe. Boston: Beacon Press. $6.50.

The description "anthology" brings to mind a well-arranged selection into which one dips from time to time for pleasure. Mr. Howe's selection of thirty-two essays for *Modern Literary Criticism* is that by first intention.

The essays are by the best Anglo-American critics and have been chosen by one. Mr. Howe is known both as literary critic and as historian. As critic, he knows what a work of art is and what it is not. Indeed my only quarrel with the present selection is that he did not include that *Partisan Review* essay, Spring, 1957, in which he rescued Henry James from the clutches of a critic who was endeavoring to turn the three "great" novels into an allegorical statement of Henry James the elder's religion.

By second intention, however, or perhaps just by the way the cards ran, this book is more than an anthology. It resembles one of those "kits" by which an amateur can build a radio. By proper use of this book you can build your own aesthetic.

Going back as far as Santayana and forward to younger critics not as yet "big names." Mr. Howe has included two kinds of critical essays, some dealing with the aesthetic fundamentals of verse and of imaginative prose, others with individual authors. If you are blind to the poetic values of Pope, Austin Warren will help you to recognize them. If Kafka is a closed book to you, Selma Fraiberg will open it. If you feel inclined to leave Dickens to the Dickens Fellowship as you leave Browning to the Browning Society, George Santayana's outright homage may cause you a change of heart. If you dismiss Jane Austen as trivial, O. W. Harding will disclose an unexpected excitement in her pages.

But now let us see how the book works as a kit.

Suppose you know, or are, one of those people who say, "I don't like modern verse," or who decline to admit that T. S. Eliot's poetry is good because you hate his politics, or who have read Yvor Winters denouncing Wallace Stevens as a nonsense-writing, hedonistic, decadent poet. All you have to do is read I. A. Richards on "The Interactions of Words" and you will know how to deal with the word element in poetry.

Next read William Troy's essay on "Paul Valery and the Poetic Universe" and you will see how these words are used to build a universe. Then if you are worried as to whether you will be asked to worship a deity in that universe, turn to the two essays on Thomas Hardy by Katherine Ann Porter and by Delmore Schwartz.

Finally, to see how the discoveries you have made apply to individual poets, turn to Mr. Howe's own essay on Whitman and to J. V. Cunningham's "Tradition and Modernity: Wallace Stevens." In the latter, you will be surprised to find that the poet you thought given to conundrums and coinages — to being, like his own Lady Lowzen, "evasive and metaphorid" — is really a Wordsworthian poet, in diction often as well as in spirit.

In short, having read these essays, you have boxed the compass of modern critical writing and are equipped to set up on your own.

LLEWELLYN JONES

Search for self ends in Christ?

THE MAN IN THE MIRROR: Studies in the Christian Understanding of Selfhood. By Alexander Miller. New York: Doubleday and Co. $3.95.

How does one reach self-understanding, and what does one do with it afterwards? That seems to be *The Man in the Mirror's* challenge. It is stressed that many of us appear to think that self-inspection is the final goal of religion. "As intellectuals (our calling, not our pretension) our special business is with ideas, and our special temptation is to make ideas a substitute for action instead of the means to action."

Dr. Miller suggests that the true self is understood only by tracing its course through history's nervous system; that "operation" should reveal that Jesus Christ is history's cerebrospinal nervous system. Thus, we are told, such an analysis will find that the real self is not the rational or natural man, but the "proper man," to use Luther's phrase, which the author asserts is "One Man Jesus Christ." The "how" and "what to do" are answered thus: by the acceptance of this procedure and ultimate insight, men will forget the self automatically and help others.

The book is particularly disappointing when one realizes that it contains the substance of the author's remarks as Harvard's 1957 William Belden Noble speaker. By stating dogmatically that the self cannot mature and do good works without the recognition of Jesus Christ as its core, the author might as well have said, "We have inherited the meaning of life, and the search is now declared over. Take these ideas as the absolute truth, or expect to be damned."

CHARLES C. DONELSON, JR.

Poet's play explores meaning of Job's trial

J. B. A PLAY IN VERSE. By Archibald MacLeish. Boston: Houghton Mifflin Co. $3.50.

Because Beacon Press is working on an extremely fascinating study of the "real" meaning and authorship of the Book of Job in the light of recently revealed archaeological discoveries (*Job Among the Wise Men*, by Margaret Crook — Fall 1959), your reviewer was bold enough to request the privilege of seeing the MacLeish interpretation. He is glad he did.

Despite the basic fact that the play does not satisfactorily resolve the dilemma of omnipotent God's responsibility for man's failures — with which Satan happily taunts him—this presentation of "the ancient human cry" for understanding in the face of palpable injustice, cruelty, and unearned grief pulls at the heart. It tugs hard, especially in the first three-quarters of the play.

There will be critics who will give this play rave reviews — as the *Saturday Review*, Brooks Atkinson of the *New York Times*, and others have done; and there will be those who just can't see it — like Kenneth Tynan in a brilliant and devastating review in the *New Yorker*. Others may fence-sit, as *Time* magazine did.

The play is too good to miss, whether one can feel that the ending lives up to the promise or not. It has the same elemental appeal we found in *Our Town;* it's a morality of the genre of *Death Takes a Holiday*. It grapples with fundamentals, as John Milton did.

Says the Devil: "If God is God He is not good,
If God is good He is not God. . . ."

God's plan for man, as Nickles (Satan) sees it, is to set him on a dung-hill and try to convince him that's the way it ought to be. He keeps waiting for Job to see what a poor joke it is: the worst thing is not death — but life. Job, as we know, cannot be convinced. The magnificence of the man is overwhelming. He will trust in God till death — "'But I will maintain my own ways before Him. . . ." Don't miss it.

EDWARD DARLING

New thesaurus offers treasure of words

MARCH'S THESAURUS-DICTIONARY. Supervised by Norman Cousins. Garden City, N. Y.: Hanover House. $9.75 (thumb indexed, $10.75).

This thesaurus does more than define words; it gives many synonyms, antonyms, analogous and contrasted words. Many words are examined at length over several pages. One theory behind such a compilation is that one often can tell the meaning of a word better by comparing it with its opposites.

A great advantage of *March's Thesaurus-Dictionary* is that it lists many foreign words and phrases, slang expressions (such as "clobber," "in the groove," "behind the eight ball"), technical and scientific terms along with the normal English words in straight alphabetical order. The words are defined concisely, and a minimum of cross reference is necessary. Those who must have great verbal facility will welcome this source of added word power.

The disadvantages of the book are those inherent in a thesaurus: it does not give extensive definitions, root derivations, nor define a word according to its part of speech. Also, the book often goes into too much detail ("investigation" is given three pages).

March's Thesaurus-Dictionary is an excellent aid to all who wish to use their words to better advantage, a valuable supplement to the dictionary.

J. FRANK SCHULMAN

Population growth threatens welfare of all mankind

POPULATION GROWTH AND ECONOMIC DEVELOPMENT IN LOW-INCOME COUNTRIES. By Ansley J. Coale and Edgar M. Hoover. Princeton, New Jersey: Princeton University Press. $8.50.

The authors of *Population Growth and Economic Development in Low-Income Countries* present an objective analysis of the economic problems in the development of India and various other countries.

Excessive population growth is a major problem in a densely populated country. At the beginning of their demographic transition from a high birth rate, high death rate culture with low living standards to a low birth rate, low death rate culture with high living standards, the countries of Western Europe were unable to cut death rates rapidly. Although there was a lag in the control of the birth rate, population growth never exceeded about 1.5 per cent annually. But with modern medicine, death rates can be reduced rapidly.

Death rates in Taiwan under Japanese rule declined from 33.4 per 1000 annually prior to 1910 to an average of 18.5 in 1941-1943, and to less than 10 in 1955. In Ceylon, death rates were reduced from 30 in 1921 to 10 in 1955. With little or no reduction in birth rates, the population of Ceylon is increasing at nearly 3 per cent annually and in Taiwan at more than 3 per cent per year. Similar growth rates prevail in many countries of Latin America.

The authors analyze the prospects for economic development in India during the next thirty years. If death rates are reduced to modern levels with no decrease in the birth rate, India's population will increase from 384 million in 1956 to 775 million in 1986. The assumption that death rates could be reduced to 15 per thousand by 1976 seems realistic in view of rapid declines of death rates in other undeveloped areas. The authors also project India's population with a 50 per cent decrease in the birth rate by 1981, a much less probable assumption, and find that, even so, India's population would reach 634 million by 1986.

In any event, India will have to support twice as many people in thirty to thirty-five years if sufficient food is produced. There should be no great difficulty in doubling food production during the next thirty years, since India's present yields are low and there is about eight-tenths of an acre of cultivated land per person for the present population. But it is improbable that food production *per capita* will be sufficient if the population is doubled during the next thirty years. In order to meet the dietary objectives proposed by the Indian Council of Medical Research, the amount of protective foods — milk, meat, fish, and eggs — would have to be increased nearly ten-fold to meet *present* needs. The understatement of the book is the conclusion that "we see no likelihood that agricultural output per capita can increase spectacularly."

The problems of India are compared with those of Mexico, where gross investments and national output are nearly twice as high. Mexico, with a per capita income two to three times that of India, still has a primitive birth rate. Mexico may be able to improve living standards for thirty to fifty years with high birth rates and low death rates, but India must begin the control of the birth rate very soon. With high birth rates and low death rates, India's population will double in thirty years, and double again in fifty-five years. In one hundred fifty years the population can reach twenty to twenty-five billion, and in twelve hundred years it can exceed the weight of the earth.

The authors dispose of the fallacious hypothesis of Colin Clark that "if there were an increase in the population and the size of the market, organization would become more economical and productivity per head would increase, not decrease," so far as densely populated countries are concerned. They contend that reduced fertility permits more rapid economic progress and must be continued in order to avert the otherwise inevitable return of poverty and high death rates.

This book should be required reading for all who profess an interest in the future welfare of mankind. KARL SAX

Straw buying, lesson in race relations

THE WALL BETWEEN. By Anne Braden. New York: Monthly Review Press. $5.

Complex as race relations are in America, there are areas of clarity. *The Wall Between* describes an incident in such an area. It is an account of "straw buying" in Louisville, Kentucky.

"Straw buying" means one (white) person's buying a house for another (Negro). Despite the celebrated Supreme Court decision, public schools will remain segregated to a great extent because of housing distribution. Preservation of the present distribution depends on whites not selling to Negroes (and vice versa), so all is peaceful until a straw buyer appears. While his method is quite legal, many race relations experts condemn its use; this book may cause some to reconsider.

Anne Braden and her husband, Carl, became straw buyers in Louisville in 1954. Their avowed purpose was to buy a decent house for a Negro friend. The house became less than decent due to rocks, bullets, and dynamite. In "judicial process," the Braden's fellow citizens decided that the Bradens and friends probably destroyed the house themselves to precipitate race riots and to overthrow the state government. Thousands of dollars and man-hours later, state sedition laws were found unconstitutional. The manner in which the "trial" was conducted has not been officially condemned, but the Bradens are free.

In describing her experience, Mrs. Braden has used her reporter's training well. The story is enhanced by the skillful weaving in of biographical materials and descriptions of the Southern way of life, on both sides of the "wall." Mrs. Braden's emotional involvement is great, so her degree of objectivity and of sympathy for her fellow Southerners is astonishing.

The story itself points several morals, which dulls the effectiveness of some of Mrs. Braden's explicit teaching. Perhaps the author would not have moralized, had she known how very good the rest of the book was. WILLIAM G. HORTON

Definition of religion limits use of book on counseling

PSYCHIATRY AND RELIGIOUS EXPERIENCE. By Louis Linn, M.D. and Leo W. Schwartz. New York: Random House. $4.95.

The warning is given in Chapter I, "The Domains of Religion and Psychiatry." Beware of those who seek to assign a corner to religion. The domains are roped off roughly by these descriptions: ". . . psychiatrists . . . are concerned above all with the abnormal. . . ." "Religion is first and foremost the repository of a moral code." Religion is not primarily a repository of a moral code or of anything else.

Reading this book with a liberal minister's point of view, I could agree with only a small part of what was said about the religious counselor. In this book, ministers and chaplains are authority figures, spokesmen, and interpreters for God, and their techniques for religious counseling are "those of moral guidance, prayer, and confession." I have some doubt that my very presence induces "an atmosphere of reverence and sympathy." I am sure that my dress does not "play a part in evoking comfort and hope." We are warned about the minister who "goes so far as to hide the fact that he is a religious leader by deliberately wearing ordinary street clothes. . . ."

I do not believe that my liberal colleagues assure their parishioners about what God intended by certain of His acts in the manner that the authors advocate. I will not be reduced to a walking tranquillizer. Nor do I agree that the job of the religious counselor is that of using the old religious teachings to shore up people whose predicaments were caused largely by other old religious teachings.

The authors have worked many case histories into their book to illustrate their arguments. They have tried to do something badly needed: to clarify the roles of psychiatrist and religious counselor and see wherein they may overlap. I believe that the areas of operation are not as tightly roped off as the authors would have them, nor the tasks and methods of the two professions as far apart. Growing as it does from an exceedingly narrow definition of religion, this book has little to offer Unitarians and those who are in the same tradition. RALPH C. BAILEY

Caste systems effect personality differences

THE NEGRO PERSONALITY. By Bertram P. Karon. New York: Springer Publishing Company, Inc. $4.50.

The Negro Personality, by Dr. Karon, of Princeton University, is the result of a painstaking analysis of data from picture arrangement tests given to significant samples of Negroes living in the South, Caucasians living in the North, and Negroes living in the North, to test a theory about the influence of caste restrictions upon the personality. Dr. Karon's primary objective is to

establish the validity of an investigative technique. His selection of the Negro as a test-case is attributable in part to the fact that a large body of sociological materials is at hand.

Judgment of Dr. Karon's success will have to await the study of other sociologists. The lay reader is likely to be impressed, but bewildered by the diversity of problems in statistical analysis which are considered.

If Dr. Karon's technique is recognized as valid, some important conclusions follow. First, respecting the use of scientific procedures to analyze social conditions, it is shown that the sociologist is armed with a new instrument of great precision, which enables him to give direct and unequivocal answers in many hitherto inaccessible areas. Second, with respect to the personality of Negroes, it is established beyond any matter of subjective interpretation that the drastic personality differences characterizing Negroes in the South and whites in the North are due *solely* to the effect of the southern caste system upon the Negro, not to extraneous causes such as heredity and education.

Dr. Karon's description of the personality differences and the system which invokes them is clear and vivid, and his demonstration of the way in which the test data disclose them provides numerous exciting pages (which, alas, are embedded discouragingly in difficult technical material).

Dr. Karon concludes with a frank judgment that the caste system per se is destructive to the personality of those against whom it is directed, perhaps most destructive when it seems most accepted. The increase of aggressiveness among those coming out from under the system, though it may present social problems, is actually a sign of health. "The northern Negro . . . may be made to suffer, but he feels that those who make him suffer are wrong, *and he has a right to resent it* [italics mine]. . . . Apparently, being able to face the fact that one is mistreated preserves a sense of personal integrity which, in turn, serves to ward off much of the destructive impact of oppressive experiences. It would seem that when we face the truth, the truth really does, to a large extent, set us free." WALTER ROYAL JONES, JR.

Study of governments recommended to ministers

THE REPRESENTATIVE REPUBLIC. By Ferdinand A. Hermens. Notre Dame, Indiana: The University of Notre Dame Press. $7.50.

There were ample reasons why nineteenth century liberalism, with its roseate emphasis upon the inevitability of progress and the perfectibility of man, should have resulted in excessive sentimentality and moralism. And there is ample evidence to demonstrate the extent to which Prostestantism became identified with that spirit.

The proper antidote for moralistic pronouncements and sentimental appeals in politics is an understanding and appreciation of the principles and function of government — democratic and undemocratic. Professor Hermens' book will aid immeasurably toward such an understanding.

The first two hundred pages are particularly valuable inasmuch as they are concerned with the theoretical aspects of democracy, monarchy, aristocracy, the pattern of dictatorships, the growth and development of constitutionalism, the representative republic, political parties, the tyranny of the majority, and proportional representation as a misrepresentation of representative government. In this connection, the establishment of the Fifth Republic in France makes Dr. Hermens' book particularly timely. No other scholar has presented as strong a case against proportional representation as has Dr. Hermens.

The first two hundred pages are extremely readable and fascinating, punctuated as they are with references and illustrations from widely various sources. Throughout the section, political form occupies the center of the stage as the "key problem," complemented by social forces and political decisions.

In the second section, "Constitutionalism in the Concrete," Professor Hermens amasses facts to support his thesis that constitutional government must meet certain requirements in order to function and yet avoid "the pattern of tyranny": its health and effectiveness depend upon the proper relationship of the political triumvirate — form, forces, and policy, and the greatest of these is form. The last chapter in the section is devoted to the United States' presidential system, with special reference to the principle of separation of powers and a consideration of proposals for reform.

There has been considerable interest of late on the part of theologians and political scientists in bridging the gap between ethics and politics. It is this reviewer's conviction that the first step to be taken is for theologians to acquire a more realistic understanding of the ingredients of good government. A study of *The Representative Republic* will facilitate such an understanding ably.

ERWIN A. GAEDE

THE BOOKSHELF

BY LILLIAN W. BARBOUR

Biographically, women have come into their own. A new study, *Susan B. Anthony,* which Alma Lutz has written and Beacon Press published, commemorated the anniversary of Miss Anthony's birthdate, February 15. I expect that I shall have seen and read this by the time this "Bookshelf" appears, and I hope that many *Register* readers will have become so absorbed in the story of a woman to whom we owe so much — as did Professor Arthur Schlesinger, Sr. — that it will be found "difficult to put down" until finished.

Only those who lived through the period of women's striving for the privileges of citizenship can realize the contribution made by Susan B. Anthony, Elizabeth Cady Stanton, Anna Howard Shaw, Lucy Stone Blackwell, and Sallie Holley. I might add the younger Carrie Chapman Catt and Miss Belle Sherwin, women who realized the necessity for organization to educate women politically, and whose effort resulted in the League of Women Voters in which so many Unitarian women have been and are leaders.

For a younger generation, it became necessary to rescue Miss Anthony "from unmerited obscurity." Those who worked and paraded for "votes for women" will read the new biography realizing the need to refresh the inspiration of those challenging years. Slanted news, propaganda of vested interests and of reactionary fanatics are insidious influences that must be understood and combatted — or counteracted — today, just as Susan and her associates faced "vicious persecution from newspapers, vested interests, and woman's-place-is-in-the-kitchen-fanatics" in their day.

Early among those from whom Miss Anthony drew inspiration was Lucretia (Coffin) Mott. "In the promotion of women's rights, Susan B. Anthony and Elizabeth Cady Stanton often journeyed out to Roadside (the Mott residence) for inspiration." As secretary of the newly organized Equal Rights Convention (1866), Susan wrote of Lucretia Mott's final words:

> *"As she uttered her parting words of benediction, the facing sunlight through the stained glass windows fell upon her pure face, a celestial glory seemed about her, and a sweet and peaceful influence pervaded every heart. . . ."*

a secretarial note which marks Susan as something of a poet!

Prominent Unitarians with whom she was associated throughout her long life appear on many pages of the biography from which the above is quoted: *Lucretia Mott — the Story of One of America's Greatest Women,* by Otelia Cromwell (Harvard, $5.75). We meet there Channing, Emerson, Parker, Samuel May, Harriet Martineau, and a host of others with whose names every Unitarian should be familiar, including Robert Collyer who, as a neighbor of the Motts, was one of the closest friends. Of Susan B. Anthony, Lucretia wrote:

> *"I honor S.B.A.'s devotion. (She) deserves a medal, I know and I hope there are those who will appreciate her and bestow one upon her."*

"Decidedly, Madame de Stael is not dead," wrote J. Christopher Herold, author of the new biography of that famous woman of whom Lucretia must have heard — she was twenty-four when Madame de Stael died — *Mistress to an Age.* We may speak similarly of both Lucretia Mott and Susan B. Anthony, and may even consider their contribution the greater. Professor Herold's book has received wide acclaim. A life of Madame de Stael covers a great age in history, reading this rather massive book is a pleasure that lies ahead at this writing (Bobbs-Merrill, $5.95).

But surely no more pleasure and admiration than when I read *On My Own,* Eleanor Roosevelt's recent addition to her autobiography (Harper, $5.00). In Mrs. Roosevelt, we have one who ranks among the foremost of great women, not only of this country, but of the world. To read her book is an education in world service and world affairs.

NEWS OF THE UNITARIAN WORLD

DR. DONALD H. ANDREWS WILL BE SPEAKER FEATURED BY COLLOQUIUM AT MAY MEETINGS

An address on "The New Dimensions of Man" by Dr. Donald H. Andrews, professor of chemistry at Johns Hopkins University, will be among the featured events in a provocative program being arranged for the 1959 May meetings of the American Unitarian Association and other Unitarian organizations, May 21 through 26, in Boston.

The address will be sponsored by the Colloquium on the Nature of Man in the First Church in Boston, Saturday night, May 23. Dr. Richard C. Lord of the Department of Chemistry, Massachusetts Institute of Technology, will present the speaker.

Members of the colloquium will meet for their traditional discussion after the address, with Dr. Lord as chairman. Debate will be opened by Dr. Paul Lehman of Harvard Divinity School; Dean John H. Timm of Simmons College; the Rev. Donald F. Robinson, minister of the Second Parish Church, Hingham, Massachusetts, and the chairman.

The Colloquium on the Nature of Man is sponsored by the Dallas, Texas, chapter of the Unitarian Laymen's League.

Other featured speakers at May meetings events will include Dr. Martha May Eliot, head of the Department of Maternal and Child Health at the Harvard University School of Public Health, and the Rev. Carl A. Storm, minister of the First Unitarian Society, Minneapolis, Minnesota. Dr. Eliot will speak the night of May 21 under auspices of the Unitarian Service Committee, and Mr. Storm will preach the anniversary sermon the night of May 24.

An evening program co-sponsored by several Unitarian or Unitarian-Universalist organizations is planned the night of May 22, the annual Ware lecture is scheduled the night of May 25, and the anniversary banquet will be held the night of May 26. The banquet will be served in the Sheraton-Plaza hotel. A feature of the banquet program will be presentation of the annual Unitarian Award.

The annual meeting of the AUA is scheduled for two days, May 25 and 26. More than a score of other Unitarian organizations and groups will conduct annual meetings, conferences, workshops, dinners, luncheons, and programs in the six days.

One of the events expected to attract the greatest attendance is the annual Education Day program sponsored by the Council of Liberal Churches (Universalist-Unitarian), Inc., which is scheduled May 23 in the First Church in Cambridge, Massachusetts, and Sever Hall, Harvard University. Tentatively scheduled are five major addresses and seventeen religious education workshops.

The Unitarian Fellowship for Social Justice plans its annual dinner the evening of May 23. A feature of the program will be presentation of the Holmes-Weatherly Civil Liberties Award.

The Living Tradition of the Ministry, known as the most significant and beautiful service of the May meetings, will be held the afternoon of May 25 at the First Church in Boston. Dr. Leslie T. Pennington, minister of the First Unitarian Society, Chicago, Illinois, will honor ministers who have died during the year, and Dr. Arthur Foote, minister of Unity Church, St. Paul, Minnesota, will welcome ministers new to the Unitarian fellowship.

MAY MEETINGS INNOVATION

A scheduled innovation for the 1959 May meetings is a two-hour conference of church and fellowship officers with the president of the American Unitarian Association, Dr. Dana McLean Greeley.

The officers will be invited to attend the conference from 3 to 5 P.M. Sunday, May 24, in the president's office at AUA headquarters, 25 Beacon Street, Boston.

UFSJ PRAISES NIXON

Praise of Vice President Richard Nixon for his 1957 support of an attempt to change Senate rules to prevent filibusters, and a public expression of regret that Senator Lyndon Johnson, Democratic leader, opposed the change received publicity in the Washington, D.C., press and elsewhere for the Unitarian Fellowship for Social Justice.

A telegram to Mr. Nixon stated: "The Unitarian Fellowship for Social Justice anticipates that you will rule that the Senate has a constitutional right to abandon the present filibuster Rule XXII by a majority vote of the Senate at the opening of the new Congress. Your ruling in 1957 heartened all believers in majority rule. We believe that a similar ruling in 1959 may bring about the change so desperately needed for all believers in civil rights. . . ."

A telegram to Mr. Johnson stated: "The Unitarian Fellowship for Social Justice is disappointed and saddened that the leader of the Democratic party in the Senate appears to be the leader of the forces of reaction which are attempting to block the change in Rule XXII. Inasmuch as the Democratic party platform in 1956 stood for majority rule in the Senate, and inasmuch as the advisory council of the Democratic party has urged the change in Rule XXII, we find it difficult to understand your position. . . ."

J. Ray Shute, UFSJ president, also warned against the "so-called compromise" under which debate could be closed by two-thirds of those present and voting in the Senate. "Such a majority has never been achieved for cloture on any civil rights measure, and the proposed 'compromise' rule would forestall action for all time to come," he commented. Rule XXII called for cloture by a two-thirds vote of the Senate membership.

NEED FOR NEWS CENTER SEEN

Use of *The Unitarian Register* as "the information center for Unitarianism" was urged in the first issue of the *Unitarian Record,* edited by E. Stanley Goldman, Plainfield, New Jersey.

The *Record* proposed that all American Unitarian Association departments "be required, and all related agencies such as the Council of Liberal Churches be requested, to channel as much of their information as possible through the *Register*" and that "the *Register* establish a department sufficient to process this information." It would defray the cost by an AUA membership charge upon each church.

"Unitarians badly lack a central, regular, orderly source of reasonably current information," the *Record* asserted. "All sorts of stray communications fly about the denomination, reaching a person here and another there, and nowhere is there a place where an average Unitarian can expect to find out all of consequence that is going on."

"Not the least advantage of utilizing the *Register* as the information center of Unitarianism . . . will be to give that historic publication a renewed backbone and purpose," the *Record* continued.

"It may be argued that increasing the content of sectarian information in the *Register* will not improve it as an organ of opinion. That is certainly true. But once the *Register* begins to have a central meaning in Unitarianism, once its circulation begins to grow and it begins to be looked at more closely by Unitarians, it will be natural for its level of performance to be raised in every respect.

"We may then look forward to a day when the quality of the *Register* editorially on one hand and the volume of information it carries on the other will dictate a logical separation into two publications. The arrival of that desirable day will be hastened by incorporating full news of the denomination into the *Register* now."

UNITARIAN STUDENTS MOBBED

Seven students at Starr King School for the Ministry, Unitarian institution at Berkeley, California, were reported mobbed by about 200 Iron Curtain refugees when they recently appeared at the San Francisco airport with a sign welcoming Anastas I. Mikoyan, Soviet first deputy premier.

The Associated Press reported that the sign, which read "Welcome Deputy Premier Mikoyan," was torn to bits and that there were ugly jeers and catcalls and some eggs were thrown. Police quelled the disorder.

The press service quoted Ernest Howard, who identified himself as president of the school's student body, as saying the seven wished to give Mikoyan the welcome to which they thought he was entitled. Mayor George Christopher of San Francisco had urged a courteous reception after similar incidents elsewhere during Mikoyan's tour.

TWO HUNDRED UNITARIANS ON AN ISLAND — AND WHAT HAPPENS?

Gather 100 children into one small island. Add an equal number of adults, the majority of whom are parents. Mix together for one week. The result? Noise, of course. Music, too. Laughter. Stretched minds and imaginations. Limbered muscles. Excitement. Entertainment. Quietness. Serenity. Contentment.

Vary the temperature daily, from wet cold to dry heat. Add an occasional shower or thunderstorm. Make sure there is ample food for hungry bodies and stimulating fare for eager minds.

IF

The ocean temperature suits seagulls, children, and hardy adults —

The day's discussions have been animated, perhaps even heated to the boiling point —

The softball game went to thirteen innings —

Stunt Night was funnier than ever —

The sunset was magnificent and the candlelight service especially inspiring —

then the All-Star Conferences, with their myriad activities, are in full swing.

Now in their fourteenth season, these two Family Weeks are for religious liberals seeking a moderate-priced vacation for themselves and their children. Some are accompanied by grandchildren. Others attend alone or in couples. After the first year, children have been known to *bring* parents. The children, for whom there are programs arranged according to age groups, have special reasons for wishing to return summer after summer. A "six-year" man (age 13) of Lexington, Massachusetts, thoughtfully states his:

"To me, Star Island means a place where I find a great freedom in the things I do. At the Shoals a person isn't blamed for his mistakes but is instead encouraged to try again. There are plenty of chances at Star Island to get away from the group and do your own solitary thinking. One of the best places for this is on the rocks on the outskirts of the island where the silence is disturbed only by the crying of the seagulls. The informal atmosphere makes everybody and everything seem friendly. I think of Star as a place where a person may get away from the problems of the world and enjoy a peaceful, enjoyable vacation.

A seven-year old girl of Ithaca, New York, writes:

"There are so many boys and girls to play with. I have some very special Star Island friends. We all want to go back to Star Island so we can play together again."

Her sister (age 11) gives additional reasons:

"It's so nice just to be out there on the rocks with the sea gulls flying around and scolding because you're too close to one of their nests. And it's so much fun to explore the tidal pools for little animals — starfish, sea anemones, mussels, crabs, and all different kinds of seaweeds. You've never seen more beautiful sunsets than we see out there."

'THE ROBOT': A Unitarian child appears as a robot in the annual costume parade during Family Week at Star Island.

A Jamestown, New York, boy (age 10) sums it up more tersely:

"I like All Star because you don't have to dress up, and you don't have to go to church."

His sisters, aged 6 and 7, like Star for the arts and crafts and the dancing. Their mother, who is closely associated with the children's program, writes:

"I feel that the calibre of leadership provided for the children's program at All-Star guarantees for the participants a rich experience in creative living, at the social, intellectual, physical, and spiritual levels. We strive to provide a vacation in the sense of relief from the close routine of the other months of the school year, but we also feel it necessary to be sure stimulating material and activity is constantly available to make the week truly recreational."

An articulate 10-year-old girl from Melrose, Massachusetts, writes:

"If you've never had the thrill to live on an island where there's no communication with the mainland and no warm showers, go to Star Island and you'll have a wonderful time. If you've never had the chance to go on a boat, named the Kiboko, into the real sea, you can find that experience going to Star Island. Every day there are classes where you will make interesting things and learn about sea life and nature. On Smutty Nose Island [across the harbor] you will see many sea gulls nesting and see little baby sea gulls running to hide in the bushes when you go by. The mothers fly above circling her babies to protect them."

Several youngsters commented enthusiastically on the food served in the hotel, where all eat in a common dining room. This, considering youngsters' non-inhibitory tendencies to criticize food freely and vocally, is highest praise for the Oceanic's chef and his staff.

A Weston, Massachusetts, youngster, who went to Star for the first time in 1958, shares the feelings of many when she says:

"There is something about Star Island — a sence [sic] of communityship among the people. . . . You get to know most of the people who are there because you are on a very small island, but you can be by yourself with only the wind and the sea, if you go to the seaward side. . . . There are no cars, roads, shops, just the seagulls. You can't see the mainland [this isn't quite accurate], only a few of the other Isles of Shoals. The air is so fresh and the food so good that your apetide [sic] soars. There are many games and activedeis [sic], but it's the close relationship — the sea and the sort of old-fashioned hotel that I like."

Is it only the children who are the beneficiaries of a Star Island vacation? What of the adults, the parents?

"Somehow one cannot be fully prepared for the serenity of Star Island . . . There was time to share thoughts and songs with children . . . I can't remember a time when I felt as free to thoroughly enjoy my own family group . . . Family Week at Star Island provides an ideal setting for renewal of spirit." (A Massachusetts mother)

"From the moment we were welcomed aboard the boat Kiboko until our farewell handshakes, back at the mainland a week hence, a great spiritual awakening took place. In a sense Star Island presented a physical environment conducive to reflection, apart from our normal everyday pressures of life." (A Long Island father)

Several years ago one conference member described Star Island as "a place where the principles are more important than the plumbing." Current improvements soon may make the statement obsolete, but the principles will remain.

Star Island lies ten miles off the coast, southeast of Portsmouth, New Hampshire. Throughout the summer, conferences sponsored by Unitarian and Congregational groups are held there. The island itself is owned by the Star Island Corporation, which represents both denominations.

Each All-Star week has its own chairman, speaker, and volunteer committees. Children's activities vary between weeks, though the staff may be the same.

In 1959, the First All-Star Conference will run from June 27 to July 4. Chairmen are Mr. and Mrs. Clifton A. Follansbee, 22 Richfield Road, Quincy 71, Massachusetts. The Second All-Star begins July 4, continuing to July 11. Mr. and Mrs. F. Dwight Persons, 491 Greenwood Avenue, Akron 20, Ohio, are the chairmen.

A descriptive folder about the conferences may be obtained from chairmen by writing to them directly.

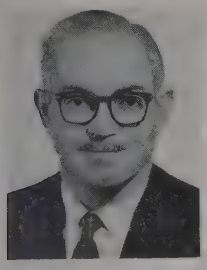
MURIEL S. WILLIAMS

WHO ARE THESE UNITARIANS?

For Three Vice-Presidents

(to serve for a term of one year

Harry Banoff, M. D., Los Gatos, California (renominated).

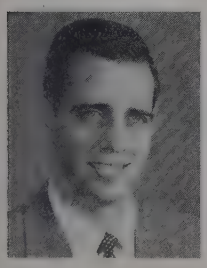


Member, Unitarian Fellowship of Los Gatos, California. Former membership in San Gabriel Fellowship; First Unitarian Church, Los Angeles; First Unitarian Church, San Antonio. B.A., University of Illinois; M.A., New York University; M.D., University of Southern California. Diplomate American Board of Ophthalmology; fellow, American Academy of Ophthalmology and Otolaryngology; private practice of ophthalmology in Los Gatos. Member, board of directors, Pacific Coast Unitarian Council, 1955; president, Pacific Coast Unitarian Council, 1957-58; Pacific Coast chairman, 1957 Unitarian Service Committee campaign committee. Member, AUA committee on extension and fellowships, 1958-59; vice president of the AUA, 1958-59.

Kenneth O. MacKenzie, Winnipeg, Manitoba, Canada.

Member and former chairman of board of management of Unitarian Church of Winnipeg; former president of Western Canada Unitarian Conference. Deputy minister of public welfare for the province of Manitoba; member of the Institute of Public Administration of Canada, the Canadian Welfare Council, and the National Advisory Committee on the Rehabilitation of the Handicapped.

William B. Norris, Cleveland, Ohio.



President of board of trustees of the First Unitarian Church of Cleveland. Other local church offices held: president, Men's Club; chairman, every-family canvass committee; and church school teacher. Member, Joint Commission on Merger. Attorney at law and presently secretary and counsel for Carling Brewing Company, Incorporated; formerly associated with Hahn, Loeser, Keough, Freedheim & Dean, Cleveland, Ohio. Member, Cleveland, Ohio State and American Bar Associations; formerly chairman of both public relations committee and Law In Your Life Week committee, Cleveland Bar Association. Director, Colonial Iron Works Company, Cleveland.

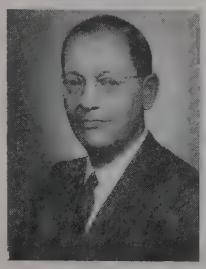
For Six Directors

(to serve for a term of three years)

Blanche L. (Mrs. Harry Dunlap) Brown, Billerica, Massachusetts (renominated).

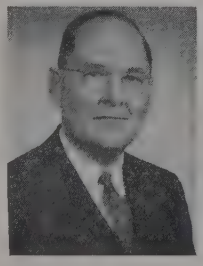
Member and former chairman of the parish committee and finance committee of the First Parish (Unitarian) in Billerica. Present director and member of executive committee of the Southern New England council; director of United Unitarian Appeal, 1950-52; UUA chairman of North Middlesex Conference; 1946 General Alliance May Meetings chairman; director, Isle of Shoals Unitarian Association of United Church Women of Massachusetts. Past director and treasurer of General Alliance. Past director, Southern Middlesex Health Association; past chairman Billerica chapter, American Red Cross; Women's Civil Defense Committee and Women's Field Army (cancer control). Member, advisory council, Division of Churches; director and member of executive committee of AUA, 1956-59.

G. Peter Fleck, Plainfield, New Jersey.



Trustee of First Unitarian Society of Plainfield, New Jersey, 1950-53, 1954-57; chairman, finance committee, 1951-54, 1957 to date; chairman, metropolitan area extension committee since 1957; member, Middle Atlantic States Council. Banker, president of Amsterdam Overseas Corporation, and director of several international corporations. Trustee, the Hartridge School, Plainfield, New Jersey; trustee, Netherlands American Foundation; panel member, American Arbitration Association; member, Council on Foreign Relations.

Ralph F. Fuchs, Bloomington, Indiana (renominated).



Member, Unitarian Fellowship of Bloomington, Indiana; past member, First Unitarian Church, St. Louis, Missouri, and All Souls' Unitarian Church, Washington, D. C. Former member of board, Western Unitarian Conference; former member, board of contributing editors, *The Unitarian Register;* member of board, Meadville Theological School. Lawyer and professor of law, Indiana University; member, American Bar Association, American Economic Association, American Association of University Professors, Unitarian Laymen's League, and Unitarian Fellowship for Social Justice. Member of national committee, American Civil Liberties Union. Author of professional publications. Member, AUA board of directors, 1956-59.

Rev. Arthur R. Graham, Oak Ridge, Tennessee.

Minister, Oak Ridge Unitarian Church since 1954. Minister, First Unitarian Church, Yonkers, New York, 1947-52; chaplain, United States Army, 1941-46; minister, First Parish Unitarian Church, Sterling, Massachusetts, 1938-41. President, Thomas Jefferson Unitarian Council, 1957-59; regional vice-president, Unitarian Fellowship for Social Justice; president, Middle Atlantic States Unitarian Ministers Association, 1950. Member of board, Oak Ridge Mental Health Association, 1955-58; member, Oak Ridge town council committee on integration in the schools; member, Anderson County (Tennessee) welfare advisory committee.

Rev. William P. Jenkins, Toronto, Ontario, Canada (renominated).

Minister, First Unitarian Congregation of Toronto, since 1943 and formerly minister in Hamilton, Ontario. Former member and president of board, Meadville Unitarian Conference; former program chairman, Meadville Chautauqua Unitarian Institute; former president of Unitarian Ministers Association, 1956-58. Member, advisory council, Division of Churches, and Pamphlet Commission; chairman, committee on extension and fellowship; vice-president of the AUA, 1953-56; member, board of directors of AUA, 1956-59.

Frederick S. Youngs, Bangor, Maine (renominated).

Member, Unitarian Church of Bangor, Maine; member of the church council. Past president and past treasurer, Maine Unitarian Association. Chairman, Northern New England Region of Unitarian Churches from 1953; former member and secretary, AUA business committee; former member and chairman of budget committee of United Unitarian Appeal, 1956-57. Member, budget committee of AUA; member, committee on extension and fellowships; and vice-president of the AUA, 1957-59. Mr. Youngs has served as treasurer of the University of Maine since 1923.

(Continued on next page)

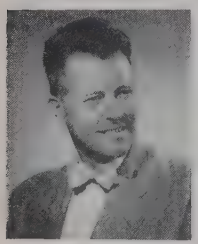
Who are these Unitarians?

(Continued from page 21)

For One Director

(to serve one year to complete an unexpired term)

Charles F. Van Dine, Kettering, Ohio.



Superintendent of church school and member of finance committee, First Unitarian Church, Dayton, Ohio; former president of board of directors, First Unitarian Church of Dayton; member of board of directors and chairman of nominating committee, Western Unitarian Conference. Manager of inventory control, Delco Products Division of General Motors Corporation. Adviser for Liberal Religious Youth Summer conference work for Western conference, and adviser for four continental LRY conventions. Member of board, Patterson District of Miami Valley Council of Boy Scouts of America; member of associate board and of the organization and extenion committee, Miami Valley Council of Boy Scouts of America; member, traffic safety committee of Chamber of Commerce, Dayton.

WOULD END DEATH PENALTY

Immediate abolition of the death penalty and a more liberal interpretation of legal insanity were recommended recently to the Massachusetts legislature by a special committee of which Dr. Dana McLean Greeley, president of the American Unitarian Association, was a member.

Dr. Greeley, who long has worked toward elimination of capital punishment, was among the ten members of the fifteen-member commission who signed the majority report.

The commission would provide that murderers never be automatically eligible for parole, and that any freed by commutation of sentence be subject to parole conditions for the remainder of their lives.

Present Massachusetts law establishes sanity as merely knowing right from wrong. The commission would establish mental irresponsibility when a jury is convinced the accused did not know the nature or quality of his act, did not know it was wrong, or was incapable of preventing himself from performing it.

STATE OF THE HOME

The following report on the state of the home was received recently by the Unitarian Church of the Larger Fellowship from the seven-year-old son of one of its members: "My daddy is the boss in our house and we love him. Mommy is sweet and tubby. Sometimes she spanks us. My sister . . . is 8. She is not married."

WORKSHOP SPEAKER: Herbert L. Block ("Herblock"), Washington Post *cartoonist, will appear on a "Washington Off the Record" panel at the National Workshop for Religious Liberals, to be held March 9-11 in Washington, D.C.*

THE REGIONS

HOFFMAN FULL-TIME FOR TJUC

The Rev. Clifton G. Hoffman has been elected full-time regional director by the Thomas Jefferson Unitarian Council, and the Southwestern Unitarian Conference is seeking a part-time regional director as planning progresses toward dissolution of the Southern Unitarian Council.

The Southern Unitarian Council has served both regional organizations and Mr. Hoffman has served as director of both, as well as executive secretary of SUC.

Target date for the changes is May 1. The TJUC board has voted to adjust the date for dissolution of SUC to the convenience of the SWUC, and the latter has requested that the relationship be continued through April 30. Both regions have adopted independent budgets for presentation to the United Unitarian Appeal.

The AUA board of directors last October approved a request from the two regions to separate and recommended that the SWUC retain a part-time director.

INSTITUTE SITE SHIFTED

The board of directors of the Southwestern Unitarian Conference has voted to move the site of the annual summer institute from Petit Jean State Park in Arkansas to Lake Texoma State Park near Kingston, Oklahoma.

Dates for the 1959 institute will be August 23 to 28.

Continuing growth of the institute has been the principal reason for the move. More than 350 persons attended in 1958. The Lake Texoma facilities will accommodate 600 persons.

Uncertainty of future policy regarding racial discrimination at the Petit Jean site was the immediate reason for a move.

THE CHURCHES

FIRE SAFETY PLAN PUSHED

The recent Roman Catholic parochial school fire in Chicago, Illinois, which was fatal to more than ninety persons, mostly pupils, merely heightened interest in a fire safety program which had been inaugurated earlier by the Education Division of the First Unitarian Church, Niagara Falls, New York.

Electrical wiring has been brought up-to-date, gas leakage has been halted by repairs, and a fire door for the church's boiler room has been purchased.

Parents of church school pupils have been asked to underwrite the cost of adequate fire-fighting equipment and a safety program which will include monthly inspections, regular fire drills in the church school, and the training of pupils, staff members, and church officers in the use of the new equipment.

A fire escape was added in a renovation program three years ago.

Cost of the safety program is estimated at less than four dollars per child.

CHURCH FILLS BOOK VACUUM

Noticing in various public libraries books with titles such as "Why I Am a Baptist" or "Why I Am a Lutheran," members of the South Nassau Unitarian Church in Freeport, New York, determined to supply seventeen neighboring public libraries with a book on Unitarianism, Dr. William F. Muhlbauer, chairman of the library committee of the church, reported.

The book chosen for the purpose was Henry Wilder Foote's *The Religion of an Inquiring Mind.* Dr. Muhlbauer gave the publisher (Beacon Press) a list of the libraries, which were supplied from Boston; the church paid the bill.

NEW FORMAT FOR FORUMS

A new format for forums is being tried by the Second Church in Boston, which presents a widely-known speaker the second Wednesday of each month.

A reading list on his subject is obtained in advance from each speaker and made available to persons planning to attend the forum. They use the materials to prepare for a discussion of the subject in groups of twelve a week before the scheduled address.

For the discussions, Dr. John Nicholls Booth, minister, announced, "We will be seated before a blazing fire of logs. Candlelight will help soften the occasional sharp-edged comment!"

$2,500 GIFT IS ANONYMOUS

A $2,500 anonymous donation to the United Liberal Church of Atlanta, Georgia, was announced by its minister, the Rev. Edward A. Cahill.

A letter accompanying the contribution stated: ". . . we have been deeply impressed with the courage and conviction which you and other church leaders in the South have shown in your approach to the problems of racial tensions, so crucial to the whole nation."

A NEW ENGLAND CHURCH USES ITS ENDOWMENT TO BUY A FUTURE

"We exchanged a 'mighty fortress' for a friendly home."

With those words the Rev. I. Gregg Carter describes the move of the Westminster Congregational Society from Providence to East Greenwich, Rhode Island.

The church's membership was declining and many members no longer lived in the neighborhood. The old building was not adequate for the church's needs, especially its religious education program. The members were pessimistic about its future.

After long consideration, members of the congregation decided they needed a new location.

They moved fifteen miles south, jumping two cities, to the outer limits of suburban Providence. In one move, they changed the church's character from city to suburban.

THE OLD: Previous home of the Westminster Unitarian Society in Providence, R. I., was durable, but out of place.

THE NEW: This new home of the Westminster society is fifteen miles from the old, in suburban East Greenwich.

Historic parish changes

Westminster had been in Providence for one hundred and thirty years, drawing its members largely from the west side of the city. But in the 1950's, Westminster found itself a changed parish.

More and more of its members came from the suburbs south of Providence. In 1953, sixty per cent of its members were residents of Providence; in 1958, only thirty-seven per cent lived there. In the same period, membership from towns south of Providence increased from thirty-seven to sixty per cent.

As the minister says, "the church was being overwhelmed by the city." Membership dropped from two hundred in 1940 to less than one hundred in 1958.

The congregation, only partly filling the large auditorium of the massive stone building, became pessimistic.

Painting a wall stirs enthusiasm

But the church painted a wall, and by doing so changed its entire attitude.

In 1957, "I persuaded the members to paint a wall — and that's how the whole thing started," Mr. Carter said. "It proved to people something could be done."

The church auditorium needed a coat of paint; its original golden color was worn and shabby. Other improvements also were needed: a new soundproof ceiling in the basement, pointing of the masonry, and a new roof.

The church discovered that its endowments, previously considered untouchable, could be used for improvements. It spent nearly five thousand dollars refurbishing the old building.

"Spending the money there was the first step in doing *this*," the minister emphasized as he stood in the newly redecorated East Greenwich home of the church.

Study of relocation begun

After improving its old building, the church began to consider its other needs. At the suggestion of the minister, it studied the problem of relocation.

The natural move would be to the south of Providence, where many families were moving to new suburbs. A site committee was appointed by the board of trustees, which, after considering several locations, settled on a five-acre estate in East Greenwich. Its report to the church summed up its reasons for choosing that location:

"The site offers accessibility from all directions, high visibility, and is located in an unusually good neighborhood and in a rapidly growing area. There is land enough for church buildings and adequate parking facilities. Situated on about the center of the property is a fifteen-room mansion which can be remodeled for our use as temporary meeting place until we build our new church."

Once decided, the church moved rapidly. It gave extensive powers to a relocation committee. It used its endowments to buy the new property, realizing that it might lose money in selling its previous home. As Harold Shelley, regional director for southern New England, states, "They had the foresight to use their endowment to buy a future."

First services follow remodeling

Westminster held its first services in East Greenwich in September.

The congregation remodeled the mansion, tearing a partition from between two rooms to make a chapel seating fifty persons. Other rooms were remodeled for the church school, minister's study, and committees.

Since moving, the church has begun to draw new members. "We're far better off — we could see it immediately," Mr. Carter stated. "We didn't come to this town for the town itself. We are attempting to appeal to the young, the uncommitted."

Mr. Carter said that four factors made the Westminster renaissance possible:

- Improving the old building; members realizing that things could be better.
- Good luck.
- A correct estimate of what the trouble was in the old church.
- The outside help of the minister of the First Unitarian Church in Providence, the Rev. Robert Schacht, and the director of the Department of Unitarian Extension and Church Maintenance of the American Unitarian Association, the Rev. Richard Gibbs.

The church is planning a fund campaign to erect more buildings on its new site. A larger auditorium is needed; the church already conducts double Sunday sessions.

When built, the church will stand at the top of a high cliff with a ten-mile view south and east to the islands of Narragansett Bay. In the fields to the south, new houses are being built rapidly, the area is becoming suburban, and from it the church will draw its future.

ROBERT B. JOHNSON

A UNITARIAN ABROAD

Three Roman Catholic services lead to thoughts of what constitutes a universal language

By PETER PUTNAM

VIENNA, AUSTRIA — My life to date has included only three Roman Catholic services, all of them here in Europe. The first was more than thirty years ago, a memorial mass for my American grandmother in the small Austrian village of St. Gilgen, where we often spent our summers.

My grandmother's Catholicism was largely nominal. She admired John Haynes Holmes both as a friend and as preacher in New York's Community Church, and she delighted in the satiric barbs of H. L. Mencken. In a passage I now cannot quote precisely, the latter once pointed out that the Puritan strain in American life had somehow corrupted the Catholicism of the Republic, having tempted it to abandon its strongest advantage over Protestantism, the beauty of its ritual, in favor of pedagogical moralizing from the pulpit. The sight of a Roman Catholic prelate celebrating the mass, Mr. Mencken commented, is both dignified and impressive. The same prelate preaching a sermon can be seen to be an Irishman sweating profusely.

Aware of something different

At the age of eight, I knew nothing of H. L. Mencken and could not understand the mass for my grandmother, but I was dimly aware that I was seeing something different. This church had none of the dignified white austerity of New England Protestant architecture. It squatted with its square, onion-topped, bell tower like a fat mother hen around which the other houses of the village clustered, and the simplicity of its interior was adorned with exuberant wrought iron scrollwork, wood carving, gilt, and stained glass. It was, though I know the term will seem out of place, cozy, and perhaps that is not such a bad word to describe an important ingredient of Austrian Catholicism as I have seen it since.

The Puritan element seems quite lacking, and there is room for an easygoing sense of humor. For example, on Vienna's oldest and most important cathedral, St. Stephan, there is an agonized crucifix familiarly known as the "Christ with a toothache," and you often may hear stories like the following, told me by a young newspaper woman: Her mother was a devout Catholic, enjoying the comfortable security of her orthodoxy. One day, one of her best friends found her reading a book which, she pointed out, was on the papal *Index*. Obedient to her faith, the believer put away the book she had been enjoying so, but complained bitterly to her friend. "If you had been a true Christian," she said, "you would have waited until I had finished the book before you told me."

Peter B. Putnam is president of the United Unitarian Appeal and a member and former president of the Unitarian Church of Princeton, New Jersey. He is widely known as a lecturer, writer, and student of Russia, and has lectured in Russian studies at Princeton University.

Perhaps a fair sampling of any modern western society would reveal a similar spectrum of religious fervor or indifference. What may distinguish Austrian from American Catholicism is that all the varieties of religious opinion and feeling that in America are divided among the various denominations and the unaffiliated majority are here embraced by the virtually all-inclusive Roman Catholic church. No such church can afford to insist upon a society of saints, a Puritan élite. It is forced to reckon with the total community and to adjust to the customs of the country. One of those would have been most shocking to our Puritan ancestors.

A matter of rural economy

In a rural economy, it is a matter of considerable importance that a peasant should marry a girl capable of bearing children to help with the farm work and to support them in their old age. But how can he estimate her childbearing capacity before matrimony? The answer is self-evident: trial and error. A young peasant girl may bear one, two, or even three children out of wedlock before the father marries her, but this is not viewed as a matter of sexual promiscuity, and she is not required to wear a scarlet letter.

Recently, the director of the American House in Linz told me that 15 per cent of the children born there are of unmarried mothers and that, in some areas, the figure rises as high as 30 per cent. On the other hand, there was not a case of venereal disease reported in the city last year, and the medical records are kept with scrupulous thoroughness. What American city of 200,000 could make the same claim?

Another interesting example of Austrian morality is the fact that *Tea and Sympathy*, which was such a notable success on Broadway, was a flat failure here, not because its references to homosexuality scandalized the Austrians, but because this phenomenon was so foreign to their experience.

The Austrian attitude towards death also holds its surprises. Back home in Princeton, New Jersey, my wife and I had helped to organize a society to work for the simplification of funeral practices. Perhaps the consciousness of this experience may have heightened our incredulity on learning that until 1916, with the death of Franz Josef, the bodies of the Habsburg emperors were interred in one place; their entrails, carefully preserved in copper jars, in a second; and their hearts in still a third.

For all this former custom, the Austrians show a great regard for their dead. Within a short distance of the apartment where I write these lines is a cemetery, and perhaps a half mile down the hill is the last stop of streetcar Number 41. There is scarcely a time of the day or year when a few Viennese cannot be seen toiling up the hill with wreaths to place on the graves of the cemetery. The streetcars have outside hooks at the rear door on which passengers hang their wreaths, and in recent weeks, it has not been unusual to see both wreaths and hula hoops hanging from the same hook.

The activity in the neighboring cemetery reached a peak November 1 and 2, All Saints and All Souls Days, both official holidays, but even a week earlier the procession up the hill began to swell to a mighty stream. Those who did not bring their wreaths or flowers with them bought them at booths set up for the purpose at the entrance to the cemetery, and there was a brisk trade in candles.

Nor was this activity confined to Vienna. All Souls Day, we drove up the Wachau, a particularly lovely section of the Danube with steeply shelving banks covered on the southern side with terraced vineyards and retaining walls, sometimes as many as forty or fifty layers high. All along the way, we drove past war memorials covered with flowers, men pedaling bicycles in their Sunday best and carrying wreaths ribboned in the red and white Austrian colors, and cemeteries thronged with whole families. Our own Decoration Day, as it originally was practiced, must have presented a similar picture.

Just at dusk, we came to the tiny village of Rossatz. Across the Danube, the solid masonry buildings of the walled city of Duernstein climbed the bank toward the castle where Richard the Lion-Hearted had been imprisoned for two years after his return from the Crusades and which had been sacked and reduced to ruins by the Swedes during the holocaust of the Thirty Years War in the 17th century. On our side, Rossatz seemed too small to contain more than a few score inhabitants, but in its graveyard, in the gathering darkness, glimmered hundreds of candles, one above each grave. It was simple, beautiful, and profoundly moving.

A second Catholic service

Not quite two months later, I attended my second Roman Catholic service. We went back to St. Gilgen for Christmas, and so the scene was the same as the first, more than thirty years before. It was Christmas Eve, the children were asleep, and my wife and I were standing on the balcony of our pension. Then, from the church tower in the

(Continued on page 32)

THE FELLOWSHIPS

SCHISM STARTS FELLOWSHIP

One of the newest Unitarian fellowships was formed recently by a group of parishioners who, led by their minister, withdrew from the First Congregational Church of Bay City, Michigan, after a dispute which began as a matter of theological doctrine and became a matter of congregational polity.

Known as the First Unitarian Church of Bay City, the group applied for affiliation with the American Unitarian Association and recently was accepted with the status of a fellowship. The Rev. Thomas S. Vernon, minister reported a membership of thirty families.

Mr. Vernon announced his intention to resign from the Congregational ministry in a sermon preached last October 12. He submitted a formal resignation to the Congregational church trustees October 17.

In his sermon, Mr. Vernon recalled that two years previously, a theologically conservative group in the church had demanded his resignation on the ground that his doctrines were too liberal, and that he had received the support of a majority of church members. The dissatisfied minority, he said, then petitioned the Central Association, Congregational Christian Churches of Michigan to declare the church out of fellowship.

Mr. Vernon charged that the Central Association, though denying the petition, supported the petitioners and made a "thinly-veiled demand that we rewrite our church constitution to their liking. . . . they went so far as to specify not only certain organizational procedures that we should follow, but directives containing doctrinal matter as well."

SIX FELLOWSHIPS ADMITTED

Six new fellowships in as widely separated areas as Alabama and Ontario, California and Minnesota have been admitted recently to membership in the American Unitarian Association by vote of its executive committee.

The new members:

The Liberal Fellowship of Montevallo, Alabama.

The Unitarian Fellowship of Indian Wells Valley, China Lake, California.

The North County Unitarian Fellowship of Vista, California.

The Lakehead Unitarian Fellowship of Port Arthur, Ontario.

The North Suburban Unitarian Church, St. Paul, Minnesota.

The Unitarian Fellowship of Odessa, Texas.

FIRST OF LOANS REPAID

The first fellowship to borrow from the American Unitarian Association building and loan fund has repaid its loan in full and on time.

The final payment on a $2,875 loan made in 1953 was received recently from the Lexington (Kentucky) Unitarian Fellowship, Inc. The money was used for the purchase of a church building, which the fellowship has remodeled.

QUOTER MEETS QUOTED

Dr. Ralph W. Odom was speaking at a Sunday service before the Lake Region Unitarian Fellowship of Lakeland, Florida, when he quoted from the works of Dr. David Rhys Williams, minister emeritus of the First Unitarian Congregational Society of Rochester, New York. He paid little heed to a latecomer.

Told after the service that the latecomer was Dr. Williams, Dr. Odom, said, "That isn't possible!"

But it was. Dr. Williams was spending the winter at nearby Winter Haven, Florida. Quoter and quoted were introduced.

THE MINISTRY

SOPHIA LYON FAHS ORDAINED

Dr. Sophia Lyon Fahs, educator whose name is almost a household word among Unitarians who have given their children a liberal religious education, was ordained into the Unitarian ministry February 8 by the Unitarian Church of Montgomery County, Maryland, at the age of 82.

Dr. Fahs is curriculum consultant in the Division of Education of the Council of Liberal Churches (Universalist-Unitarian), Inc. She served the American Unitarian Association as part-time editor of children's materials for fifteen years until her retirement in 1951.

Denominational educators give her a lion's share of the credit for the development of liberal religious education in America in this century.

Dr. Fahs is author or co-author of many of the books which are familiar in Unitarian church schools. She is author of *Jesus: The Carpenter's Son, From Long Ago and Many Lands, Today's Children and Yesterday's Heritage, Beginnings of Earth and Sky, The Old Story of Salvation,* and *Beginnings: Earth, Sky, Life, Death.* She also is co-author of *The Church Across the Street* (with Dr. Reginald D. Manwell), *Consider the Children: How They Grow* (with Dr. Elizabeth M. Manwell), the *Martin and Judy* series (with Verna Hills), and *Beginnings of Life and Death* (with Dr. Dorothy T. Spoerl).

Rev. Sophia Lyon Fahs

Announcing plans for the ordination, the church stated:

"There are times when persons are ordained who are not engaged as ministers of a particular church but furnish leadership to the larger fellowship which includes all the churches.

"Mrs. Fahs is such a person. Her official qualifications, involving appropriate degrees, have long been supplemented with honorary degrees. Her ministry to our churches has been through the development of an approach to religious education that has involved the writing of new study materials and the encouragement of creative work and writing on the part of others.

"Through her, our churches have come to know themselves as family churches in which children have a place. Materials suited to their growing insights and responsive to their needs and interests have come from her efforts, and the result has been a surge of growth and vitality within the last twenty years. . . .

"Since the Washington [D. C.] area has known such extraordinary growth in churches whose beginnings were rooted in the religious education program she developed, and since this church is especially a product of her work and thought with a school which is the largest and one of the youngest in the fellowship — and still bursting at the seams — it seemed appropriate that we should ordain her at the age of 82 when she is still as young to the things that must be done as she was years ago . . ."

AUTHOR'S CAROL COPY FOUND

An author's manuscript of the familiar Christmas carol, "It came upon the midnight clear," has been found in a Wayland, Massachusetts, attic by the Rev. Dan Huntington Fenn, minister of the First Parish Church in Wayland.

The author was the Rev. Edmund Hamilton Sears (1810-76), one-time minister of both the Wayland and nearby Weston Unitarian churches.

The discovery occurred when Mr. Fenn was asked to present a paper on Mr. Sears for a Christmas meeting of the Wayland Historical Society. He asked if he might go through papers in the possession of Mrs. Edmund H. Sears, widow of the author's grandson.

"As they were turning the papers over," according to the Wayland *Town Crier,* "Mr.

(Continued on page 27)

OF THE MINISTERS

Dighton, Mass., Peter Arthur Baldwin ordained and installed, January 11.

Philadelphia, Pa., First Unitarian Church, Anders Lunde installed, January 12.

Williamsville, N. Y., John M. Kolbjornsen installed, January 18.

Oswald E. Helsing died, December 10.

Robert Murray Pratt died, December 23.

Dr. Eugene Rodman Shippen died, January 11.

A UNITARIAN IN WASHINGTON

Lyndon Johnson's victory in behalf of filibuster may prove costliest that he ever has won

By MARY HILLYER BLANSHARD

Mary Hillyer Blanshard, a Unitarian, is a resident of Washington and a close observer of the national government. She recently was named executive director of the Unitarian Fellowship for Social Justice.

On the day the Senate voted 72 to 22 to accept the Senate majority leader's proposal to "curb" the right of filibuster, Herblock alerted his Washington viewers to the day's outcome. His cartoon was captioned, "Anybody Want to Argue About Other Rules?" Beneath the caption was a very happy Lyndon Johnson, tipped back in his comfortable Senate chair, booted feet with Texas stars on the desk. Over his head was the sign, "Rule I. The Majority Leader Has Considerable Power," and on his large desk the caption, "What Lyndon Wants, Lyndon Gets." Before the desk stood three bewildered, pleading senators, hats in hand.

The year 1959 had seemed to offer to the Senate its great opportunity to change Rule XXII which would require two-thirds of the Senate to vote in favor of cloture. It appeared to be the year for change because of the great influx into the Senate of liberal Democrats and Republicans recently elected to office. The year 1960 would be an impossible year because of the party conventions and because all eyes would be pointed to the presidential campaign.

The liberal bloc in the Senate was well organized in support of the meaningful amendment to Rule XXII, to shut off debate by a simple Senate majority of 51 votes after 15 days of debate. The Democratic leaders in the bipartisan move were Senators Douglas and Humphrey; the Republicans, Senators Javits and Case of New Jersey. The liberal-labor bloc of lobbyists worked devotedly and untiringly with those senators and their legislative assistants. There was reason to believe that if the Douglas amendment failed, another amendment offered by Senator Thurston B. Morton, Republican of Kentucky, for cloture by a three-fifths vote of senators present, could win.

But this optimism or wishful thinking prevailed before the big guns were rolled up to prevent any basic change in the rule.

The Johnson amendment is now history, and it is the rule under which the Senate will operate. It provides that cloture may be brought about by two-thirds of the senators *present* and voting. There is not an authoritative Senate parliamentarian who believes this to be a substantial change in the old rule of two-thirds of the total Senate. Why? Because on every measure of great importance — and always some are of greater importance than others — virtually the entire Senate is present.

There are two straws in the wind (if you can call newspapers straws) that the senators watch editorially — the *New York Times* and the *Washington Post*. The *Washington Post* which has been sympathetically supporting the liberal bloc editorially suddenly changed its position and came out in favor of the Johnson amendment. In this switch it had the support of Walter Lippmann who wrote:

"There are two outstanding considerations. One, which refers to the civil rights of Negroes, is that we wish the federal government to proceed if not with the consent, then at least with the assent, of a large body of southern opinion. We think that legislation which does not have at least the assent of the liberal South will prove to be unenforceable."

There are many conscientious senators who agree with Mr. Lippmann. He went on to say,

". . . we do not wish to entrust the civil liberties of all our people . . . to simple and narrow majorities."

Thus the *Post* was in the ambivalent position of supporting Johnson editorially and columnwise, but in its cartoons supporting Senator Douglas and his group.

On the other straw — the *New York Times* cogently editorialized, referring to the Johnson amendment, "The intent is not to 'debate' or to 'educate' but to frustrate the will of the majority. Senator Johnson knows this. . . . The Democratic sweep last fall was a liberal victory. Senator Johnson's strategy may drive multitudes of independent voters back into what is admittedly at this moment a disorganized and discouraged Republican party."

The votes were 28 for the Douglas proposal, 28 against; for the Morton proposal, 36 for, 58 against. Then came the Johnson proposal, and the steam roller rolled with 72 for and 22 against. Three Republicans voted against the motion — Senators Javits, Kuchel of California, and Langer of North Dakota. Of the nineteen Democrats who voted in the negative, only five were northerners — Senators Douglas, Hart of Michigan, Lausche of Ohio, McNamara of Michigan, and Morse of Oregon.

As we sat in the Senate gallery through the long day and into the night watching the shattering of the liberal bloc and the ebbing of hope for meaningful new civil rights legislation at this session of Congress, we thought, "How high the price of integrity; how great the price of loyalty to ideals."

Why did we think these thoughts? Because we saw the senators we know and respect go down the line with Johnson. And they went down the line because Johnson had made it very clear that "What Johnson wants, Johnson gets." If a certain senator had hopes of a special committee assignment or a state had special economic needs, special legislative hopes, or even if old-fashioned patronage was hoped for, remember Rule I, "The majority leader has considerable power." The majority leader used that power to wean the new, bewildered and bedazzled senators to his side even before Congress convened.

On the day of Johnson's victory, James Reston wrote in the *New York Times:*

"Senator Lyndon B. Johnson of Texas has shattered the anti-filibuster liberals in the Senate, but in personal political terms this may prove to be the most costly victory he has ever won. The reason for this ironical situation is fairly clear. For he has not only defeated and out-maneuvered but humiliated the very liberal forces that are likely to command the decisive voice in picking a Democratic presidential candidate in 1960, and they are now in no mood to cast their votes for Senator Johnson."

New champion for federal aid to schools

Representative Frank Thompson, Democrat of New Jersey, is the new champion in the House of the National Education Association's bill for federal aid for school construction and teachers' salaries. He steps into the shoes of Congressman Lee Metcalf, who has been appointed to the House Ways and Means Committee — a full-time job.

The NEA bill was introduced by Metcalf and Thompson the week Congress convened. It asks one billion, one hundred million dollars the first year, rising to five billions annually the fourth year. Thompson also has introduced a bill to restore the original scholarship provision to the National Defense Education Act of last year, and one to delete the loyalty oath for college students.

A right to bear children?

"Can we go on indefinitely defending as a fundamental freedom the right of individuals to determine how many children they will bear, without regard to the biological or cultural consequences?" This question was asked of a Washington audience by a Nobel award winner, Dr. George W. Beadle of California Institute of Technology. He reported that the United Nations estimates that the population of the world will reach six and a quarter billion by the year 2000. It is now two and a half billion.

S. 50 for Hawaii

Senator James E. Murray, Democrat of Montana and chairman of the Senate Insular Affairs Committee, has introduced a bill for Hawaiian statehood. It is appropriately labeled "S. 50" and had the signatures of fifty senators on it when introduced early in the Congress. It is a bipartisan measure, and symbolically has been introduced into the House as H. R. 50.

U. S. aid for UN police force

Our budget-trimming President — budget-trimming in his aspirations, at least — is being generous to the United Nations Police Force. He has announced in Washington that he will ask Congress to appropriate three and a half million dollars in extra financial aid for the 1959 emergency police force. This is part of U. S. strategy to have a *permanent* UN force.

The ministry

(Continued from page 25)

Fenn said, 'Wouldn't it be funny if we came across the "Midnight Clear" manuscript?'

"Three or four sheets later there it was, written on both sides of a piece of blue-lined notebook paper.

"The treasure was in just the place that it belonged, its existence unknown only because nobody had bothered to look."

The carol was written in 1849 and first published in *The Christian Register* dated December 29 of that year.

The manuscript has only one correction on it and appears too neat to be an original draft. More likely, it is an author's copy made after the composition was completed.

It has been presented to the Wayland Historical Society.

FRANKNESS IS COMMENDED

Full sharing by the Rev. Jack Mendelsohn, Jr., with his congregation at All Souls' Unitarian Church, Indianapolis, Indiana, of information about a possible call to the Arlington Street Church, Boston, won commendation in the Indianapolis press.

Emma Rivers Milner wrote in her column, "World Religion," in the *Indianapolis Times:* "The minister . . . discussed his probable resignation, to take effect in June, in a pastoral letter in last Sunday's bulletin. Thus, you see, the minister shared his thoughts and plans with his congregation and eliminated all possibility of a sudden announcement and consequent shock to his friends.

"If all pastors who are thinking of assuming new work," the columnist commented, "would take their congregations into their confidence and so inform them . . . much unhappiness would be eliminated, I believe."

Later, Mr. Mendelsohn accepted the call to the Arlington Street Church. He will begin his duties there September 1.

EDDIS MEMORIAL FUND SET UP

A Pamela Affleck Eddis memorial fund has been established through the Unitarian Service Committee of Canada in memory of the two-and-a-half month old daughter of the Rev. and Mrs. Charles Eddis who died recently. Mr. Eddis is minister of the Lakeshore Unitarian Church, Pointe Claire, Quebec, Canada.

TEN-TITLE SERMON

Dr. Robert Raible, minister of the First Unitarian Church of Dallas, Texas, recently announced a ten-title sermon. The titles:

The Cowardice of the Intellectuals.
Intellectual Nerves.
The Unitarian Golden Tablets.
How Long, O Lord, How Long?
The Dilemma of the Obsolete Man.
The Monster of Public Opinion.
The Gospel of Courage.
"What Will People Say?"
Ancient Unitarian Wisdom.
Are You an American?

"If none of these titles appeals to you," Dr. Raible told his congregation, "the sermon will not interest you!"

Ed Fariss, *Norfolk Ledger-Dispatch*

LIBERAL VIEW VIA KINESCOPE: Edward R. Murrow's CBS-TV crew films the Rev. James C. Brewer at a meeting of the Norfolk Committee for Public Schools in preparation for a television program discussing the integration situation in Virginia. Mr. Brewer, minister of the Unitarian Church of Norfolk, is chairman of the committee. The program was televised January 21.

THE LAITY

LRY COUNCIL BACKS MERGER

Complete functional merger of the American Unitarian Association and the Universalist Church of America has been endorsed unanimously by the council of Liberal Religious Youth (Unitarian-Universalist), Inc.

The council issued the following statement during its midwinter meetings at the First Unitarian Congregational Society's church in Brooklyn, New York:

"We, the council of Liberal Religious Youth, after serious deliberation of the Merger Commission's pamphlet and other pertinent information, wish to make a public statement endorsing a complete functional merger of the American Unitarian Association and the Universalist Church of America.

"As an integral part of the liberal religious movement and as representatives of the youth of this movement, we feel deeply our association with the denominations and their problems. We realize our responsibility to understand the issues involved.

"We do not know as yet how Liberal Religious Youth would be affected by such an action since the plan presented by the Merger Commission is not in final form. But — after consideration of our own experiences as a merged organization and an awareness of our place in the total liberal religious movement — we firmly believe that the factors of potential growth and development far outweigh the sacrifices and difficulties involved in merger.

"It is for these reasons that we present our endorsement for a complete functional merger."

YOUTHS TO TOUR EUROPE

Twenty-eight young people will sail from New York City June 18 for a tour of Europe sponsored by Liberal Religious Youth (Unitarian-Universalist). Leaders of the tour will be Dr. and Mrs. Sidney Freeman, Charlotte, North Carolina.

While in Europe, the young people will attend the International Religious Fellowship conference, July 18-25, at Barnston, England. Following the conference they will join European members of IRF in small groups for tours of England, Scotland, and Wales.

During the first two weeks of August they will attend a study course at the Albert Schweitzer College, Churwalden, Switzerland.

The tour is scheduled to return to the United States via Montreal, Quebec, September 17.

Total cost per member of the tour will be $850.

WEDS MISS AMERICA: Army Pvt. Gareth Carmody, an active member of the First Unitarian Church of Los Angeles, California, and a film and stage actor, married Marian Ann McKnight of South Carolina, Miss America of 1957, on December 21, 1958.

BEHIND THE NEWS

Accra conference pushes for end to colonialism, points up need to revamp American policy

By HOMER A. JACK

If the years 1945-55 were the decade of Asian freedom (with the Philippines, India, Pakistan, Ceylon, Burma, and Indonesia becoming independent), so 1955-65 will surely be the decade of African freedom. Since 1955 the Sudan, Tunisia, Morocco, Ghana, British Togoland, and Guinea have become free, and Somalia, French Togoland, French Cameroons, British Cameroons, and Nigeria are slated for freedom in 1960. Algeria may take her freedom before that time and several of the new autonomous French republics no doubt will separate from France. Before 1961, one-half of the 200 million persons on the African continent will be free.

To consolidate their freedom and spread it to the many non-self-governing areas of Africa, the peoples of most of Africa met in Accra, Ghana, during the second week of December and constituted themselves the All-African People's Conference. I was present as a fraternal delegate, representing the American Committee on Africa.

Many of the 300 official delegates from twenty-eight African states and territories were seasoned politicians, some with European or American education, some with prison terms for political activity. Several delegates were members of their legislative bodies; some were members of the ruling party of their country, since seven of the nine independent African states also were represented at the conference.

Three achievements are outstanding

The conference consisted of a week of plenary sessions, committee meetings, and social events. The friendships made or renewed at Accra were an important aspect. After the last speech was made, after the last "national costume" was put away, and after the last resolution was sent to some European parliament or the United Nations, certain solid achievements could be counted. Three were outstanding.

The Africans told the European powers to quit Africa. "Hands off Africa" was the official conference slogan. Africans are determined to end colonialism. They have spoken eloquently, persuasively, poignantly. It is no longer a question of *if* Africa should be free, or even *how*, but *when*. The Africans themselves are thinking in years, not generations or decades.

The delegates also set up permanent machinery, to be known as All-African People's Conference, with headquarters in Accra. It will place in effect the decisions of the first conference and organize yearly meetings, the next probably in Tunisia. The secretariat also will press the nine independent African states to make a more unified appeal in the United Nations on issues affecting Africa.

Africans, through the conference, also declared their independence from non-European influences in Africa. In the most cryptic remark of the week, Ghana's Prime Minister Kwame Nkrumah, as unofficial host, warned, "Do not let us forget that colonialism and imperialism may come to us yet in a different guise — not necessarily from Europe." He was telling America, Russia, Asia, and even Egypt to keep "hands off Africa" south of the Sahara. Africans desperately need economic and technical aid, but they will not accept this at the price of their independence. They hesitate to exchange one type of colonialism for another.

Dr. Homer A. Jack, minister of the Unitarian Church of Evanston, Illinois, spent two Sundays away from his parish in December to make a trip to Africa. His anthology, The Gandhi Reader, *was published by Indiana University Press in 1956 and recently has been published in England. Dr. Jack reported the Accra conference for* The Hindustan Times *(New Delhi),* Peace News *(London), and other periodicals.*

The Accra conference led to certain disappointments. One noticed how few white persons were present from Africa itself. The Pan-African movement is remarkably unracial. Again and again, an African was defined as anybody living in Africa, considering Africa his home, and believing in the democratic process. By this definition whites and Indians will be welcome to remain in Africa. Yet of the several million whites living in Africa south of the Sahara, only two were delegates: Mr. and Mrs. Patrick Duncan of the Union of South Africa. Mr. Duncan went to prison in 1953 in South Africa with Manilal Gandhi, son of the Mahatma, for intentionally breaking the *apartheid* regulations.

Another disappointment was the lack of religionists at the conference. One could count but three: the almost legendary Michael Scott, an Anglican priest representing the Herero people of South-West Africa and thus an official delegate (although now forced to live in London), and two American observers. Does organized religion, in the world or in Africa, care so little about the political future of Africa that it can afford to disregard this historic conference?

One also must register a degree of disappointment that the conference did not spend more time on the ultimate problem of world war. Several speakers did talk about war, notably the conference chairman, Tom Mboya of Kenya, and Michael Scott. The conference protested officially against the intention of the French to test nuclear weapons over the Sahara. But no demand came from the conference for an over-all policy for peace; otherwise the dreams of Africans for freedom will evaporate in atomic dust, for in the nuclear age the demand of several speakers that the white man's wars be fought outside Africa is unreal with worldwide radioactive fall-out.

U.S. policy must be revamped

It is hoped that religious liberals might react to the Accra conference in several ways. Official United States and Canadian policy toward Africa must be thoroughly revamped. Russia sent to Accra an official delegation — nothing is very unofficial from Russia — and Nikita Khrushchev and Chou En-lai sent warm greetings by cable. Because of protocol (this was a non-governmental conference), the United States sent nothing, until some American observers at the conference practically forced a message out of the administration — from Vice-President Nixon. One of the most prominent Africans at the conference privately deplored this studied avoidance by the United States.

Will the reservoir of good will toward the United States evaporate in Africa as it has, in a decade, in Asia? If so, American policy makers will be chiefly to blame. In almost a parody of what American policy toward Africa should *not* be, an official message was given on the eve of the conference by American officials to Prime Minister Nkrumah. In part, this statement read: "It is the U.S. view that the speed of this evolution [to self-government] should be determined by the capacity of the African populations concerned to assume and discharge the responsibilities of self-government. . . . As much as possible, this country is encouraging moderate African leaders who recognize the benefit to their peoples of evolutionary rather than revolutionary progress."

Americans in this African decade can put pressure on their government to revamp its total policy toward Africa even if, in the process, America's policy toward her NATO allies is strained. One organization which has tried for almost a half decade to change American policy, and also has helped African political leaders, is the American Committee on Africa, 4 West 40th Street, New York City. Chaired by Donald Harrington of Community Church, this organization was given official fraternal status at the Accra conference. Its four delegates found themselves much closer to the present and future leaders of Africa than its Communist counterpart — the Afro-Asian Solidarity Committee, in Cairo—which also had delegates at Accra. The American Committee needs increased support, however, to perform its important role both in America and Africa.

One must report little evidence of Unitarian influence on the entire African continent. There is, to be sure, a small Unitarian church in Cape Town and perhaps a kind of Unitarian fellowship in Johannesburg. There also is a Unitarian church in Lagos, Nigeria. Within the past year, the Unitarian Service Committee has begun a small community development project in Nigeria. During World War II, the English Unitarians maintained a Hibbert House in Egypt, and after the war the Unitarian Serv-

ice Committee aided Dr. Albert Schweitzer's hospital at Lambaréné. Surely, in the coming decade, Unitarian policy, money, personnel, and extension must be directed toward Africa if we are to be in the main stream of human activity.

En route to Accra, I visited John Kielty, secretary of the General Assembly of Unitarian and Free Christian Churches, in his new London office, Essex House. This is England's 25 Beacon Street and is an excellent center for the co-ordination of Unitarian activities in the United Kingdom. Mr. Kielty and several other English Unitarians heard me speak to a group of Laborite members of Parliament and others in a room in the House of Commons on American race relations. England is attempting to cope legislatively with rising racial problems, and they wished to learn from our American experience. Certainly the progress in American race relations, however uneven, is not irrelevant to the English scene.

After spending ten days in Accra — in the air-conditioned Ambassador Hotel — I went to French Togoland to see Sylvanus Olympio, the new Prime Minister of that trust territory slated for freedom in 1960. He was named Prime Minister last spring after his party won a clear victory in an election. I had met him repeatedly in New York, where he was a frequent visitor to UN Trusteeship Council sessions. It was a poignant sight to see an erstwhile UN petitioner actually a Prime Minister. I spent much of the day in Loume with Mr. Olympio, attending a huge political rally which he addressed.

Leaving West Africa, I paid a fast visit to Dr. Schweitzer in French Equatorial Africa. I found him vigorous on the eve of his 84th birthday anniversary. He is still very much the active administrator of his jungle hospital, and yet he devotes most of his time now to the problem of atomic tests and atomic war. In his tiny study-bedroom, where on my two previous visits I saw his unfinished manuscripts hanging from the wall (and occasionally eaten by his pet antelope), there is now a great sheaf of clippings on the Geneva atomic test negotiations.

Dr. Schweitzer at 84 is a man on fire against atomic war. He told me that one must constantly cry out against the possibility of atomic war.

Dr. Schweitzer walked down the hill to bid me goodbye. We passed the grave of Madame Schweitzer, who died 18 months ago. At the edge of the Ogowe River, he saw me off in a dugout canoe rowed by four lepers. He waved his white pith helmet twice, in the shade, as the boat departed. I knew enough about Dr. Schweitzer not to take off my helmet in the sun, even for a goodbye gesture. Soon he and Mlle. Matilda walked up the hill as the *pinasse* brought me to the airport road. In less than an hour, I was at the ocean town of Port Gentil, a trip normally requiring twenty-four hours by fast river boat.

At five in the afternoon, I took a great plane for Paris. After crossing the Sahara by night and the Mediterranean shortly before daybreak, we arrived at the French capital at nine in the morning. I left Le Bourget at eight o'clock in the evening and, thanks to the Boeing 707, I was in New York before midnight!

If one can travel that fast, using canoe and jet, from one world to another, so can an atomic bomb. That is the problem, more even than African independence, to which mankind must give highest priority today.

CLASSIFIED

A former Cath. priest with a very good philosophical, theological and pedagogical background, long teaching and youth guidance experience, knowledge of foreign languages, open minded, is looking for a teaching position or similar work. UNITARIAN REGISTER, Box BB.

CRANE THEOLOGICAL SCHOOL

TUFTS UNIVERSITY

MEDFORD 55, MASS.

A Graduate School training young men and women for the liberal ministry.

Generous financial assistance is available to qualified students.

For information address,

Dean Benjamin B. Hersey

THE UNITARIAN CHRISTIAN

A national magazine published quarterly by Unitarian Christian Fellowship

PURPOSE: 1. To serve as a medium for all peoples who believe that the message of Jesus Christ in its simplicity and beauty is this world's greatest need.

2. To strengthen the common bond of fellowship and good-will between our churches with special emphasis upon the liberal Unitarian covenant — *"In the love of truth and the spirit of Jesus Christ we unite in the worship of God and service to man."*

The current issue is devoted to a discussion of merger

Send $1.00 for a year's subscription

The Unitarian Christian

102 Mt. Vernon St. Boston 8, Mass.

Name .....

Address .....

THE THEOLOGICAL SCHOOL OF ST. LAWRENCE UNIVERSITY

Prepares men and women for Leadership in the Liberal Churches

B. D. degree and professional certification in Religious Education

SMALL CLASSES

CLOSE FACULTY CONTACT

FINE STUDENT FELLOWSHIP

SCHOLARSHIPS

ANGUS H. MacLEAN, Dean

Write for information to

MAX A. KAPP, *Registrar*

THE THEOLOGICAL SCHOOL

CANTON, NEW YORK

BEACON PAPERBACKS

Full library size . . . large type . . . wide margins . . . quality paper . . . complete texts . . . each book a living classic in its field . . .

TEN LATEST TITLES FOR MARCH

THE BEST SHORT PLAYS by Margaret Mayorga $2.25

THE CASE FOR MODERN MAN by Charles Frankel $1.45

CHARLES DARWIN: Evolution and Natural Selection edited by Bert James Loewenberg $2.25

HISTORY AND HISTORIANS IN THE NINETEENTH CENTURY by G. P. Gooch $2.75

THE HISTORY OF EUROPEAN LIBERALISM by Guido de Ruggiero $2.45

HOW TO READ A PAGE by I. A. Richards $1.45

LET MY PEOPLE GO by Henrietta Buckmaster $1.95

A HISTORY OF MESSIANIC SPECULATION IN ISRAEL by Abba Hillel Silver $1.75

SPIRITUAL REFORMERS IN THE 16TH AND 17TH CENTURIES by Rufus M. Jones $1.95

TEN MEDIEVAL STUDIES by G. G. Coulton $1.60

At your church bookstore

For complete catalog, write to

BEACON PRESS

25 Beacon Street, Boston 8

BOSTON, MASS. — ARLINGTON STREET CHURCH, opposite the Public Garden. Rev. James P. Wilkes, Acting Minister, Mrs. Talbot Pearson, Director of Religious Education. Sunday Morning Service, 11:00 A.M.; Church School, 10:45 A.M.; High School Age Group, 3:30 P.M.; College Age and Young Adults, 6:00 P.M. Regular Tuesday Program; Chapel services 6:00 P.M.; Community Supper 6:45 P.M.; Public Forum, 8:00 P.M.

A case for merger

(Continued from page 6)

ample, contemplates an AUA expenditure of $30,000 annually for public relations, a molecular fraction of a drop in the bucket. The merger corporation should — must! — be able to find additional funds for telling the world about liberal religion, else the well of our growth may (I do not say "must") dry up.

We Unitarians and Universalists have enough in common to make merger possible and enough of difference to make it fruitful. The differences must not be exaggerated.

Every variety of liberal theology is found in both our denominations. It may be said, nevertheless, that the Universalists know something more of piety, of the emotional components of religion, and of the rural or small-town way of life than we do. Many of them will bring slightly different values to our common deliberations. If we identify the difference with the rabid Universalist sectarianism we have sometimes had to contend with in the Council of Liberal Churches, we shall make the same mistake the Universalists might make if they were to identify as the quintessence of Unitarianism the stiff-necked pride we sometimes exhibit at Joint Biennials when the talk turns to Unitarian advance. We are the cocky children of Yankee ancestors who used to sing in their meetinghouses . . .

We are God's sweet chosen few,
And all the rest are damned.
In heaven there won't be room for you.
We won't have heaven crammed.

Our intellectual pride strangely contradicts the scholarly humility, the hard-headed worker's devotion, we ought to — and will — bring to the merger corporation. The true differences, though slight, are enough to generate a deeper, more catholic religious liberalism in the combined Unitarian-Universalist movement than either will attain separately.

The merger corporation should not be conceived, however, as Unitarian and Universalist only. The commission errs, I think, in not making it plain in the manual that many individual Jewish and Christian congregations (not national bodies) will wish to join the new corporation if a self-respecting basis for membership is provided. Such a basis should include specifically both the requirement of some contribution, not only to current expenses but also to the capital funds of the corporation (perhaps on the installment plan!), and full voting rights in terms of the size of the congregation (on some basis comparable to what now prevails in the AUA and the UCA). If that is done, I should expect the Unitarian and Universalist churches together to be outnumbered by the others in fifty to one hundred years. The new corporation should, at the end of a century, be an association of *three or four thousand* congregations united to advance liberal religion on this continent — on this planet!

The argument (against merger) that this means the end of the Unitarian name has the strangest sound on Unitarian lips! We think of ourselves as empiricists. No one has as yet adduced the slightest proof that *Unitarian* is a word with economic values like those of *Lux* or *Rinso*. What then? Religious values? Religious values in a word! — that will carry us back to religion-as-magic, and one had supposed we were committed to rational faith. However that may be, the merger corporation will not require any local church to change *its* name.

The question before us is both subtler than some of the argument would suggest, and simpler. It is not a matter to be settled by metaphors from marriage, nor by mere notions as to the value of a name or the fabulous promises of our Unitarian wave of the future. It is, on the other hand, as simple a matter as the arithmetic of a corporation engaged in a continental enterprise.

And we can't pull out now. We are too deeply committed to the preservation *and extension* of the values of our *common* free faith — Unitarians and Universalists alike — even to thinking of withdrawing. Whatever the Universalists must do to temper their sometimes too ardent sectarianism, we Unitarians must do as much and more to discipline our *hubris*. We must avoid both.

We cannot rest on our laurels. We must not suppose we can lift ourselves up by our bootstraps.

Above all, we must recognize that only by uniting *all* the resources of liberal religion on this continent can we hope to build from yesterday's good fortune to tomorrow's disciplined, sober, steady advance.

The Meadville Theological School (Unitarian) with which is associated Lombard (Universalist) is dedicated primarily to the education of ministers for these liberal churches. To this end B.D., M.A., and Ph.D. programs are offered. A year of supervised in-service training is central in its B.D. program, which thus uniquely combines academic work with practical experience.

Meadville's faculty is the Federated Theological Faculty of the University of Chicago. Students at Meadville are graduate students of the university, and have all the privileges of that status.

For information about the courses of study, costs, financial aid, housing, etc., write to:

President Sidney E. Mead
5701 Woodlawn Avenue
Chicago 37, Illinois

Have you read...

If the U.S. Becomes 51% Catholic!

10¢, postpaid

Protestants and Other Americans United for Separation of Church and State

POAU — 1633 Massachusetts Ave., N.W. Washington 6, D.C.

It's not too early!

WISE BUYERS

start thinking about

CHILDREN'S DAY BIBLES

Most are available now —

Contact us early.

MASSACHUSETTS BIBLE SOCIETY

41 Bromfield Street

BOSTON 8, MASSACHUSETTS

Harvey, Illinois

Sirs:

Please send your free book list. Also, explain what "triskaidekaphobiacs" means so my husband can sleep nights.

/s/ Mrs. Lucille Werner

My Dear Mrs. Werner:

Our second Vice-President in charge of complaints and praise, Mr. Jun Szczesnoczkawasm, has forwarded your complaint to me inasmuch as he shares your husband's insomnious tendency (faulty electric blanket) and he doesn't know what the word means either.

The ad, it might be explained, had first been designed for a Greek church paper until I realized their subcribers read little secular material and, of course, everyone knows the Unitarians are notorious for such. So it was submitted to the Register, *and I forgot I'd used a word based on Greek roots meaning "fear of the number 13" until someone from Beacon Hill (no less!) informed me the Boston Athenaeum had had an uneasy thirteen minutes, finally explicating!*

As penance for the egregiousness of the error, I'll send free to your husband (and to any customer who requests it) a copy of "A Humanist's Answer to the Philosophic Needs of Today." Also, I'll continue to supply any U.S. book in print at discounts of from 10 % to 80%, all postpaid. For example, Walter Kaufmann's Critique of Religion and Philosophy, *still our No. 1 best seller, is 30% off list price, or only $3.50. Do tell your friends, especially those interested in sesquipedalianisms.*

Thine,
/s/ Lucretius

HUMANIST BOOK CLUB
27-U Millport Avenue
New Canaan, Connecticut

Hotel Bellevue

On Beacon Hill, Boston

Next to State House

Single Rooms with Bath, $6.75 up

A case against merger

(Continued from page 7)

tion. The great mass of Universalists come from the smaller towns; the great mass of Unitarians from the larger cities. That is given as an argument for merger.

Do you really strengthen a church by trying to mix people with widely different backgrounds, or do you simply confuse your efforts? It might make us more cosmopolitan, but my own experience is that the new Unitarians are very cosmopolitan. Is merging of these two diverse groups really an advantage to both, or do you merely set up a new set of problems, such as regionalism and sectionalism?

Third, the commission's report states that both denominations have growing edges in common. But if we are very honest about this, the Unitarian church has been growing rapidly in the past few years, whereas the Universalist church has just stopped a rapid decline, if present trends are maintained. This is nothing to swell the pride of Unitarians and no indictment of the abilities of the Universalists. We have simply been dealing with a different set of problems.

In the past ten years, the Unitarians have established more than 300 new fellowships, many of which have become churches; the Universalists have established nine new fellowships. I seriously question whether by the wonderful mechanics which are supposed to be involved in merger we can automatically bring to life the Unitarian and Universalist churches which are declining. I wonder if the verve of the movement would not now be dissipated into "old" projects which have long seemed to be foolish rather than directed to the new fields.

Fourth, the commission suggests that one of the advantages of merger is that there are differences of ideology and theology within the Unitarian and Universalist churches. There certainly is a considerable variety of theological and social opinion within both churches. But I think that those of us who are Unitarians ought to remind ourselves that there are enough differences within our own Unitarian ranks at the present moment so that we have approached the danger point on several occasions in the last decade.

Diversity of opinion is one of our tenets and one which I personally respect. But adding new diversities does not necessarily mean strengthening. It may divide us and further dissipate our efforts into theological or social bickering. We may develop more factionalism and additional "issues" and "red herrings" which are hard to deal with even in the Unitarian group.

Merger will not guarantee a reconciling of divergent points of view. The experience of local churches in this regard is not always encouraging. It often gives people an excuse to leave the church and to form new affiliations.

Now I come to what I believe is the crux of the matter — the change of name. The commission reports this as an advantage. I am not convinced that a change to the hyphenated name Universalist-Unitarian, or to any name, would be an advantage. It is difficult enough to explain to new people what it means to be a Unitarian. How much longer would it take to explain Unitarian-Universalist?

The commission then suggests a name, "The Liberal Church Association of America." I am not certain whether the "Liberal" refers to the organization of the association or to the kind of churches associated.

We have spent many years building up the names Unitarian and Universalist to the point where people begin to know what we are talking about. The name Unitarian has distinct and important and valuable historic connections. Now the proposal is that we throw these names out the window, and this is listed as an advantage. It seems to me this is not only a travesty on good public relations practice, but a denial of traditions of which basically we ought to be proud.

I am thoroughly aware that local churches will not have to change their names. The New York church is still the First Congregational Church even though it has been Unitarian from the day of its founding in 1819. But the name of the denomination is highly important and not something to be played around with. The names Unitarian and Universalist have already achieved immortality. Why not maintain them?

There is also another possibility which many people do not consider. We are independent churches and the American Unitarian Association is a voluntary association of churches. No matter what the final vote may be on merger, no church is compelled to affiliate with the new organization. The very fact that some people wish to scrap the name Unitarian will make some of our more traditional, larger, and more conservative churches maintain their own independence. They may decide that the name Unitarian means more than any new name. There may then be a "Continuing Unitarian Church," and thus our efforts have been divided rather than co-ordinated with all of this planning. How many churches are we willing to lose in the process of merger?

The great emphasis in merger seems to be upon de-emphasizing the Unitarian name. Many of us, particularly in the larger cities, are discovering that this is just the name which is bringing people to our doors and to our church schools. We are not ready to trade in the old name, which has such historic and traditional connotations and still says something positive about what we believe, for a name that will put us with the "queer" religions on the church page.

You will observe that I have not said anything about money or numbers in the two churches, nor have I raised questions regarding "equality" or "proportional shares." I purposely have left out these issues, for I believe that they are secondary. The hundreds of thousands, or even millions of dollars of invested funds that we might or might not get in merger will mean less and less as inflation continues.

The important issue is this: will merger benefit the Unitarian and Universalist causes better than continued co-operation and a completely understandable working together?

My own conviction is that it will do more harm than good to each of us. I say this after mature consideration of the many factors involved. The more merger is discussed, the more I believe we are "wasting our substance on riotous discussion," and the more I find reasons unearthed which to me make merger a secondary matter and one which is not an advantage at the present time.

Woodside Cottages
217 Prospect Street
Framingham Centre, Mass.
A long established home for the treatment and care of the aged and chronically ill. Superior accommodations tastefully appointed. Private rooms only. No committed cases. Under same management since the turn of the century.
Arthur H. Ward, M.D.,
Medical Director

KING'S CHAPEL (1686) Corner Tremont and School Sts. Dr. Joseph Barth, Minister. Sunday Morning Service at 11 o'clock. Open daily 9 A.M.-4 P.M.

STRATFORD MILITARY ACADEMY
Grades 1-8. Each boy's course of study individually planned. Thorough basic instruction. Supervision of health, habits, behavior, character growth. Beneficial military program. Water, woodland, playground sports; work activities; crafts, music. Unitarian Chapel. Summer camp and school. Near Philadelphia. Stratford, N. J.
William T. Hade, Director

Everything for the CHURCH
☐ Altars ☐ Pews ☐ Organs
☐ Church Furniture ☐ Fabrics
☐ Flags ☐ Lighting Fixtures
☐ Visual Aids ☐ Bibles ☐ Robes
☐ Folding Chairs and Tables
☐ Sterling and Brass Altar Ware
☐ Stained Glass Windows
☐ Books of Remembrance
☐ Bells, *Van Bergen, from Holland*
☐ Bulletin Boards
Check above items in which you are interested and write for FREE catalog.
WHITTEMORE ASSOCIATES, INC.
ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApitol 7-2150

STARR KING SCHOOL
for the Ministry
★
The Unitarian training center in the Pacific Region
★
A pioneer graduate program: continuous on-the-job in-service training in partnership with our churches and fellowships, integrated with the academic curriculum.
Summer courses, special emphasis on religious education leadership, courses available at neighboring seminaries and universities.
★
Write: Dean Josiah R. Bartlett
2441 LeConte Avenue, Berkeley 9, California

A Unitarian Abroad

(Continued from page 24)

village, we heard a trumpet and a *Flugelhorn* playing a duet of *Silent Night.* It was a signal that the midnight mass soon would begin. We hurried down to the village.

The church was so crowded that we were unable to get into the nave. We had to stand in the vestibule, which I seem to remember used to be reserved to sinners who had not received absolution. In view of our religious affiliation, this seemed only proper. Those who stood with us were mostly young men, breathing noisily and emitting a strong aroma of schnapps with each breath. Apparently, they had come with mothers, sisters, or sweethearts who now sat in the pews, but preferred to linger in obscurity.

The service lasted about seventy minutes. It was almost entirely in Latin, which the priest chanted in a melodious voice not unlike that of a Jewish cantor. Listening to it, it was possible to imagine it as the voice of Rome, the center of civilization, bringing culture to northern, schnapps-drinking barbarians.

The culture was of a limited sort. It was a play, in which eight cherubic young boys dressed in red and white robes assisted the priest in the celebration of the mass. One could imagine him rehearsing them carefully for this important performance. Periodically, one of them rang a little bell as a signal to the worshippers in the nave to touch their breasts or cross themselves. Only at one moment did the ritual of Rome seem to concede to Germanic culture. That was when the choir sang in German *Silent Night,* composed only a few miles from this place 150 years before.

The service continued with a strange mingling of the sacred and profane, the odor of burning incense and the aroma of schnapps. The priest chanted. The bell rang. The worshipers crossed themselves. Occasionally, new arrivals crowded into the vestibule, or others pushed out from the nave. A young girl's laughter pealed from the village square before the church door had shut behind her. The priest held up a gilt cross to the congregation. The robed cherubs holding lighted candles looked at each other hesitantly, then filed through a side doorway. The priest followed, and the service was over at last.

Outside in the square, groups of people gathered to converse in low tones. No one seemed ready to go home. From the church tower high above, the trumpet and *Flugelhorn* played another chorus of *Silent Night.* It had sounded better from the distance of our pension balcony. We wandered into the little graveyard. There were many people there, and above perhaps every fourth grave stood a tiny Christmas tree with its candles shining out into the December night. From the church tower came another chorus of *Silent Night,* and another. The musicianship may not have improved, but while the Christmas tree candles continued to burn, we were not in a mood to be critical.

What had all this to do with Unitarianism? If I had entertained any doubts, they well might have been answered by a question we were asked a few days later.

This, my third Catholic service, was attended by the whole family. It was a multiple christening conducted by an American chaplain of our armed forces in Germany. It was mostly in Latin, as unintelligible to my children as my grandmother's mass had been to me, but occasionally the priest translated for the benefit of the godparents, so that they could reply on behalf of their young charges. "Do you renounce Satan? and all his works? and all his pomps?" Towards the end of the service, there was a stage whisper on my right. Our eight year old was looking up at his mother with round eyes. "What's a Holy Ghost, Mama?"

When I had been just his age, our family had brought along for our European summer a young Irish girl named Bridget. Bridget was supposed to be something between a nurse and a governess for me and my younger brother. She was a good, simple-hearted creature, but so green and timid that, although I knew not a dozen words of French, she would not venture out into the streets of Paris without me to interpret for her. Yet this same Bridget was entirely at home in Notre Dame and in the Frauenkirche in Munich and in the little church in St. Gilgen. She entered them as confidently as if they had borne a sign: "Catholic spoken here." The ritual of the Catholic liturgy was for her a universal language.

That is one of the great achievements of Roman Catholicism, and perhaps we Unitarians have something to learn from it — yet for all the beauty that attracted me as I stood in the St. Gilgen church on Christmas Eve, I could not escape my consciousness that it would be impossible for me to embrace such a religion honestly. For better or for worse, my background and education have hopelessly unfitted me for teaching my children to believe in a Holy Ghost.

In Unitarianism, the rituals vary from congregation to congregation, and the beliefs, from individual to individual. Our forte is not ritual, but honesty. My wish for Unitarianism is that the doors of its churches and fellowships might aways bear the sign: "Honesty spoken here."

The CAMBRIDGE SCHOOL of WESTON

M. Adolphus Cheek, Jr., Headmaster

This coeducational progressive college preparatory school seeks to make both life and learning a creative process. Inter-racial, Inter-cultural, Non-sectarian. Stimulates constructive effort. Graduates in 45 colleges. Music, art, dramatics, shop. Self-government emphasis. Team and individual sports including skiing. One hundred forty-acre country campus 10 miles west of Boston. Grades: Boarding 9-12; Day 7-12. *For catalog address:*

Registrar, Weston 93, Mass.

GENIUS AND EPILEPSY

(Second Edition, Enlarged)

by J. ERNEST BRYANT

Sketches of Socrates, St. Paul, Van Gogh and twenty other men who had both.

"You have performed a real service in linking Epilepsy and greatness." — WILLIAM G. LENNOX., M.D., *Neurological Institute, Boston.*

"Excellent job." — RUSSELL MEYERS, M.D., *University of Iowa.*

"A source of hope and courage." — R. H. FELIX, M.D., *Dir. Nat'l Inst. Mental Health.*

$3.00

Ye Old Depot Press

73 MARLBOROUGH STREET BOSTON 16

YOU

are invited to a feast . . .

THE HIBBERT JOURNAL

is one of the world's most distinguished quarterlies. . . . It assumes that the mind of man is hungry for good talk, good discussion, and keen thought. Published in London, it commands some of today's ablest writers in religion and philosophy. So we say, feast *yourself* on this rich repast of broad knowledge and understanding — a fully satisfying meal with every issue!

$4.50 *per year*

BEACON PRESS
25 Beacon Street
Boston 8, Mass.

Please send to

Name.....

Address.....

.....

.....